

CHRISTIAN SECRETARY.

PUBLISHED BY E. CUSHMAN.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. II.

HARTFORD, FRIDAY MORNING, MAY 3, 1839.

NO. 7.

THE CHRISTIAN SECRETARY,
IS PUBLISHED EVERY FRIDAY MORNING, AT THE
Office, corner of Main and Asylum Streets,
Third story, entrance 184½ Main st.

TERMS.

Subscribers in the city furnished by the carrier at
\$2.00 per annum.

Papers sent by mail, at \$2.00 payable in advance,
with a discount of twelve and a half per cent. to
agents becoming responsible for six or more subscri-
bers.

Advertisements will be inserted on the usual
terms of advertising in this city.

All Letters and Communications on subjects
connected with the paper, must be addressed to the
Editors—post paid.

Printed by HURLBUT & WILLIAMS.

MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for April,
FRANCE.

EXTRACT FROM A LETTER OF MR. WILLARD, DA-
TED DOUAY, (NORR.), JAN. 1, 1839.

Church constituted at Douay—Baptisms—Im-
proved discipline of the churches.

The celebration of the communion at my house,
the day after the baptism of Lepoix, was produc-
tive of so good an effect upon our students, that I
proposed the forming of ourselves into a church.
We agreed to take the articles of the summary of
Christian doctrine, printed with the instructions of
the Board to Mr. Willard, as the basis of our
association. I explained fully the discipline of
Baptist churches in the United States, and we
agreed to adopt a similar one. As it was the
very beginning of order, in this region at least,
I declared my convictions fully to the young men,
being very explicit upon the subject of receiving
members. We finally organized ourselves on
the 1st of Sept., by signing the above named ar-
ticles, being wholly agreed upon the matter of
discipline also, and, on the first Sabbath of Sep-
tember, we for the first time celebrated the com-
munion, as a regularly constituted church. We
were but five in number. On the 27th of the
same month, we examined for baptism, an Eng-
lish girl, of seventeen or eighteen years, who,
when we came here, was a Catholic, and the fol-
lowing evening I baptized her. On the 10th of
Dec., we examined Madame Ansmann and her
son, whom I baptized the same evening. Our
little church now consists of eight members, five
of whom I baptized myself. There are three
English women, heads of families, who give evi-
dence of conversion, and who will, I hope, be
baptized in a little time. The wife of Pruvost is
also converted.

The effect of our proceeding in forming a
church here, has been excellent; the result has
been such as I desired, and has appeared much
sooner than I had anticipated. Our students are
thoroughly convinced of the propriety and utility
of the measures we have taken, and they recom-
mend a similar course to all the brethren.

Dusart has adopted the same articles of doc-
trine, or rather the church of Bertry; every
member having without hesitation signed them,
as well as the whole of our discipline, which Du-
sart wrote out, reduced to a series of articles, and
presented to them. In a letter to Pruvost, Dusart
says he has been much encouraged, and has
wielded the sword of the Spirit more daringly,
and to more apparent effect, since his return from
Douay, in Oct. The opposition have become
much more decent, since they have seen that lit-
tle flock so well united, and firmly bound to-
gether. I hope that Dusart will give me a par-
ticular account of the whole transaction, in his
journal of the last trimestre, which he has not yet
found time to forward.

At Nomain, father Caulier has yielded too
much to the wishes of Ubald and his party; but
Pruvost, having visited Nomain at Christmas,
urged the necessity of speedily adopting our plan,
and before he left, the old gentleman declared his
resolution to follow the advice. I have since
learned that yesterday was appointed for the
adoption of the regulations.

I hope that the churches of Lannoy and Baisieux
will not be slow to adopt the same course. It is
an encouraging fact that our brethren are becom-
ing persuaded of the utility and even of the neces-
sity of having some sort of compact, a common
centre, a rallying point, as well as a digested sys-
tem of discipline. Let them take entirely decid-
ed ground, and they will necessarily become
less selfish, will have enlarged views, will be
prompted to greater activity, will live better, and
do more. On the other hand, our adversaries
will naturally be discouraged, and will despair of
seeing us scattered and brought to nought. I
have for some time felt desirous of forming these
little churches into an association, as also to or-
ganize a ministerial conference. All these things
would be productive of good to all who are con-
nected with us. If Mr. Sheldon joins me in the
spring, as he now anticipates doing, I shall em-
ploy my first leisure in visiting the churches, and
in endeavoring to accomplish these objects.

Notices of native preachers and assistants.

As the agents have not yet forwarded their
summary of the doings of the last trimestre, I
shall not be able to speak very definitely of the
present condition of the churches. Those of
Lannoy and Baisieux remain, I believe, in statu
quo, except that the brethren of the latter place
are greatly tried by the approaching loss of two
very pious young men, who are apparently near-
ing death. Thieffry has baptized but one the past
year.

Montel has continued at Aix. He has kept up
his meeting at Orchies, where he has baptized
two persons. The little church of Orchies have
suffered a great loss by the death of the only sis-
ter of Cretin.

I have nothing new to say at present of the
operations of Dusart.

Cretin has not written to me since his return
to the *departement de l'Aisne*, in October. He

is, however, occupied as before. I still retain all
the confidence in him which I have formerly ex-
pressed to the Board.

Caulier went down, without his wife, to ex-
amine the field and hire a house. He returned a
little before Christmas, and proposes moving
about the 13th of this month. I could not go
down myself, but I told him to pass over the
ground with Cretin, and select the most desirable
location. He has taken a lodgment in the little
town of Chauny, one league from Genlis and two
from Manicamp; but he intends to fix finally at
Manicamp in the spring. Manicamp is probably
the best location.

Our colporteurs, Michel and Froment, have
been in the field a little more than a year. I
think they have done very well. I will endeavor,
by and by, to forward to the Board some portions
of Michel's journals.

Froment visited me in September, and I re-
quested him to send me, at the end of this year,
which closes with September, the names of all the
villages he had visited, the distance of each from
Parfondvalle, the *departement* to which each be-
longs, and the number of copies of the Bible or
New Testament which he had sold in each village.
He sent me a list of the villages, and placed after
each name a horizontal stroke, intending to re-
present by it the comparative distance of each
village from his own, according to the scale of a
small map, from which he says he copied the
names. I regret that I cannot give you the dis-
tance in leagues. It appears that he has colpor-
ted sixty villages in the *departement de l'Aisne*,
and thirty-three in the *departement des Ardennes*
alone, and nine others in company with another
colporteur. I will translate the few remarks
which accompany this list of names. He says,
"These are the villages which I have colported
up to this day. In some I have been able to do
nothing, on account of the impiety which pre-
vails in them. But in many, I have been well
received. The first three months were particu-
larly employed, 1st, in colporting; seeking op-
portunity to talk and read a chapter of the holy scrip-
tures as often as possible; showing the necessity
of reading and believing the word of God, &c. 2d,
I occupied myself still for some time in col-
porting, and then made some new visits in cer-
tain villages, where I had distributed many vol-
umes, having learned that *Messieurs les Cures*
were busying themselves in running from village
to village, and from house to house, gathering up
the New Testaments, and forbidding people to
occupy themselves with them. For my part I
thought it my duty to redouble my visits, proving,
by the word itself, that God commands us to read
his word, which alone guides to salvation those
who believe and observe it; that we owe no obedi-
ence to man, but to God, who gave his Son for
the redemption of man, &c. Near the end of
April, Mr. Montel, an evangelist, came to join
me. We employed ourselves, during the month
of May, in making visits, and in holding some
little meetings. This brother having left me, I
continued my colportage in some new villages,
without forgetting the visits, when I thought them
necessary. I was well received in several of
these last. I went at different times to the same
villages, as you may see by my journals. My
object was not to run like a back-peddler, but to
talk of the Saviour as much as possible. I have
distributed in these villages, during this year,
417 volumes, both bibles and new testaments. I
cannot close without telling you, that God has
deigned to call to a knowledge of himself, two
young persons at Cuireux; there are others
who are occupying themselves much with the
gospel."

He adds a leaf to the preceding, which seems
to refer wholly to his labors during the month of
Oct. He says—"During this month, my time
was in part employed in making visits. Several
persons are much occupied with the gospel, and
it is necessary to visit them often. Be so good
as to tell Mr. Montel that his visits have done good,
and that several of those on whom he called, wish
to see him again, particularly those of Haut-
Chemin. I have spoken with those persons late-
ly. On Sunday, 28th October, I was at Cuireux.
I passed some happy moments in that little village,
especially with the family of the shepherd, whose
wife is a protestant. Without doubt, you will
hear with joy, that two individuals of that family
have not only renounced the errors of the Roman
church, but have also felt the grace of God in
their hearts, and have comprehended the word
of life. Imagine, dear sir, what was the joy of
my heart. May God continue his work in the
midst of these people. Amen."

On the 5th of January, Mr. W. had the pleasure
of baptizing the three English ladies alluded to above,
together with the wife of Mr. Pruvost. The Douay
church now consists of twelve members, six of whom
are French, and six English.

THE MARTYR SPIRIT.

Towards the latter end of the second century
of the Christian era, under the reign of the
younger Antoninus, whose philosophy, much as
it has been extolled, did not preserve him from the
caprice and cruelty of becoming a persecutor of a
portion of his subjects, the imperial decree for this
purpose was again issued. Imagination may fol-
low the pretorian guard, which bore this rescript
from imperial Rome to her subject cities of Asia
Minor. The swift galley, freighted with the dead-
ly mandate, may be followed, as she swept her
proud course along the shores of classic Greece,
and, threading her way between the smiling
islands of the Archipelago, entered a long, wind-
ing bay, upon its eastern boundary. As the eve-
ning sun gilded its peaceful waters, how little in
harmony with the murderous purposes of that
noble galley, are all the surrounding objects! At
the head of that bay, on the declivity of a moun-
tain, running down to its very shore, there then
stood (and still stands, after destruction ten times
repeated) the city of Smyrna, the queen of Ana-
tolia, extolled by the ancients under the title of
"the lovely," "the crown of Ionia," "the orna-
ment of Asia." "Chosen," says our countryman,
Stevens, who recently visited it (and whose

charming volumes, depicting it and innumerable
other objects of interest and instruction, who has
not read?)—"chosen with that happy taste which
distinguished the Greeks in selecting the sites of
their ancient cities, its bold slope, which extended
quite down to the bay, covered by tiers of houses,
rising one above another, now, but not then, in-
terspersed with domes and minarets, the monu-
ments of the Moslem faith; and crowned on the
summit of the hill by a large and solitary castle."

That galley, so deeply freighted with destruction,
reaches the shores, and the officer in charge
hastens to the pro-consul's palace, with the bloody
mandate in his hands. The next day's sun shall
begin to witness the execution of this stern de-
cretal.

"Search out these doomed men," said this ap-
pointed executioner of Rome's authority. "In
the meantime, let no means be spared, to prepare,
to excite, to exasperate the minds of all the
populace, against those who are to be the subjects
of imperial vindictiveness. Let the Jews be em-
bittered against the votaries of that Messiah, who
is by them so much abhorred. Let the artisans,
whose craft has been endangered by the deserted
shrines of our temples, be invited to exterminate
the sect which threatens their overthrow. Let
all the inveterate, long-smothered prejudice against
these innovators, be now aroused and rekindled.
With all these means, see to it that the love of ex-
citement, of games and gladiatorial sports be
turned in the same direction. Let the multitude
be stimulated to crave fresh victims, and applaud
even the most sanguinary execution of the laws."

When prejudice is thus backed by unlimited power,
it is easy to see with what fearful celerity
such orders might be executed.

We must pass over, with slight notice, the
events which transpired during the first few days
of the pouring forth of this persecuting fury.—
Why should we dwell on the anguish and torture
inflicted, by scourging the flesh, till its power of
endurance was exhausted; then stretching the
mangled and swollen forms of these victims on
the rough points of sea-shells, or upon the alter-
nate heads and points of spears; then casting
their gory bodies, while life yet remained, to the
most voracious wild beasts? But these forms of
torture, revolting and horrid as the bare mention
of them may seem, were, in reality, among the
mildest which their ingenuity exercised itself in
applying to these unoffending, unresisting sub-
jects.

One of these victims, a young man of unusual
distinction and promise, named Germanicus, was
particularly eminent, as a martyr. And though
the proconsul,—moved, it may be, by his youth,
his noble family, and lofty bearing,—strive earnest-
ly to persuade him to have compassion upon him-
self, and, by complying with the idolatrous prac-
tices required of him, save himself from the tor-
tures and cruel death which otherwise awaited
him, he hesitated not, but even irritated the wild
beast which was let forth against him. Upon
this "glorious death," as subsequent historians
denominated it, the whole multitude, amazed at
his courage, and at the fortitude of the whole
race against whom this persecuting rage was di-
rected, began with one voice to call for the aged
patriarch, as a more distinguished victim than
those who had already suffered. He had not
amid these scenes, presumptuously courted per-
secution and danger, nor did he timidly shrink from
it. By the warm persuasions of his friends, he
was at first induced to retire before the furious
storm. But now, that the public voice thus called
for him by name, and the officers came to arrest
him, though a further opportunity of escape was
open to him, he nobly rejected it, saying, with the
spirit of willing self-sacrifice, "The will of the
Lord be done." With a benevolence worthy of
the disciple of him who prayed for his murderers
in death, he ordered suitable refreshments to be
set before those who came to arrest him. Then,
when he had offered up a humble prayer,—re-
membering in it, with minute particularity, all
that had been connected with him,—breathed
forth with such fervor and humility as melted the
iron-hearted soldiers who had seized him, they led
him to the city. But who are these, in a chariot
of state, that come to meet the venerable prisoner
by the way? They are no less personages than
Herod the Irenarch, or head officer of the police,
with his father Nicetes. They persuade him to
take his seat by their side, and with insinuating
deference to his gray hairs, they strive to win him
from his steadfastness of purpose. "What great
harm can there be in addressing divine honors to
Cæsar, and offering, at least, one grain of incense
upon the idol's altar?" At first he remained
silent, and they, encouraged, renewed their soli-
citations. Perceiving their misconception of his
feelings, with great dignity and calmness, but so
firmly as utterly annihilated their hopes of suc-
cess, he answered, "I shall never do what you
advise me." Then they turned their flatteries to
the coarsest abuse, and thrust him from their car
with inhuman violence. Injured by the fall, he
bore the indignity with uncomplaining meekness,
and, fast as the tottering steps of age would bear
him, he hastened to the stadium. The proconsul
was already there. "To the question," "Who art
thou?" he fearlessly replied, "I am Polycarp."

The renewed attempts of this vice-regent of
Rome, to induce the venerable man to swear by
Cæsar, or perform some other act, incompatible
with the sacred dictates of his conscience, he
steadily resisted.

"Revile Christ, and swear; then will I dismiss
you," said the proconsul.

Polycarp replied, "Eighty and six years have
I served him, and he never did me wrong; how,
then, can I now blaspheme my king that has
saved me?"

The governor still continuing to urge him to
swear by the genius of Cæsar, Polycarp said,
"Hear my free confession: I AM A CHRISTIAN;
and if you would know what Christianity is,
grant me a day and listen to me."

The proconsul said, "I have wild beasts at
hand; I will cast you to them, unless you change
your mind."

He answered, "Call them; for we have no
reason to change from the better to the worse, but
it is good to turn from wickedness to virtue."

Again he urged him. "I will cause you to be
consumed by fire, should you despise the beasts,
and not change your mind."

Polycarp answered, "You threaten fire, that
burns for a moment, and is then put out; but you
consider not the coming judgment, and the fire of
eternal punishment, reserved for the wicked."

The governor, astonished at his confidence,—
that he not only refused to retract, but continued
undismayed, his countenance brightening with
joy,—sent forth the herald to proclaim in the mid-
dle of the stadium, "Polycarp confesses himself
a Christian." This was equivalent to pronounc-
ing the sentence of death against him; and that
bloodthirsty populace, idolaters and Jews, with
united vociferation, cried out, "This is the teach-
er of Asia, the father of Christians, who causes
our gods to be forgotten, teaching the multitude
neither to sacrifice nor worship them."

"Burn him alive!" "Burn him alive!" was
now shouted and re-echoed through the throng.
Fuel was collected from every side, with surpri-
sing avidity; their victim stood bound before them.
He required no fastening to the stake, but calmly
said, "He who now gives me strength, will en-
able me to remain unmoved, even upon the pile."

Then breathing forth an humble prayer, more
full of lofty virtue and true piety than heathen
philosophy ever conceived,—in which, be it re-
membered, his privilege of bearing witness, in this
martyr death, for the truth of the religion of his
Lord, was distinctly and gratefully recognised,—
he was made to suffer the cruel punishment pre-
pared for him. His brethren and fellow-disciples
then gathered up his bones, and deposited them
in an appropriate sepulchre.—*Christian Review.*

PHILOSOPHY OF THE SCRIPTURES.

"The philosophy of the Scriptures is at once
sublime and simple. It satisfies the highest aspira-
tions of the highest minds, and it falls within the
comprehension of the humblest inquirer, who
honestly seeks to understand it. It embraces the
material universe, with its glorious and complicated
system of

planets, suns, and adamantine spheres.

Wheeling unshaken through the void immense;
the moral world, where the ruling spirits of good
and evil carry on a perpetual warfare, with alter-
nate and apparently not unequal advantage;—
the great problems that have attracted, exercised,
and defied the severest study of generation after
generation;—it embraces them both with un-
shrinking grasp, and solves them with a single
word. It carries home the sublime truth to the
simple heart of the common believer, with a clear-
ness of conviction, that Socrates and Cicero in
their happiest hours of inspiration never knew.—
This word of power that solves these mighty and
momentous problems, that carries home this cheer-
ing conviction to the believing heart,—need I say
to you, gentlemen,—is God!

"When from the merely spontaneous exercise
of our intellectual and physical powers, we first
turn the mind inward to reflection upon its own
nature, and outward to an inquiring contemplation
of the objects around us, we find ourselves part
and parcel of a vast system. We ask, with in-
tense curiosity, with agonizing interest, 'What
am I? Whence came I? What means this
glorious panorama of ocean, air, and earth, that
I see around me,—these splendid orbs that illu-
minate the day and night,—these lesser lights
that twinkle and burn around them,—the seasons
with their everchanging round? Who can tell
me the secret of the being and working of this
wondrous machinery? Did necessity fix it firmly
as it is, from all eternity? Has accident thrown
it together, to remain till some other accident
shall reduce it to nothing, or did some master-
workman adapt it, with intelligent design, to some
great and good end? If so, what means this
dismal shade of evil that overshadows with its
dim eclipse so large a portion of this good and
fair creation? What relation do I bear individually
to the grand whole? Am I a mere ripple on the
boundless ocean of being, swelling into life for a
moment and then subsiding for ever, or is this
curiously compacted frame the abode of a sub-
stantial, immortal mind, destined to exist hereafter
through countless ages of happiness or misery?"

"The greatest and wisest men, of all ages and
countries, have undertaken to answer these ques-
tions in various ways, but generally with slender
success. One tells us that the origin of all things
is in water, another that it is in fire; a third
places it in the earth, and a fourth in the air.—
Epictetus resolves the universe into primitive
atoms, while Zeno fixes it firmly in the brazen
bonds of necessity. In regard to the problem of
the moral world opinions are equally various. In
one system, fate is the supreme arbiter, and chance
in another. Some acknowledge the existence of
gods, but place them apart in some remote cele-
stial sphere, where they live on, regardless of the
sins and bustle of this lower world. A few, more
wise than the rest, obtain some faint glimpse
of the truth, of which, however, they avow that they
feel no certain assurance. All is doubt, uncer-
tainty, error. There is no absurdity so great, says
Cicero, that some distinguished philosopher has
not made it the basis of his theory. The labors
of modern inquirers have not been attended with
better results. They have terminated in reviving
successively, one after another, the exploded fol-
lies of antiquity. One denies the existence of
mind, and another that of matter, while a third
doubts the reality of either. All,—I mean all
whose researches have been conducted independ-
ently of Scripture,—deny the reality of moral dis-
tinctions, and reduce man to a level with the ani-
mals around him. Such are the noble and con-
solatory views which the wisdom of Europe pro-
claimed within our own day, through the mouths
of her ablest and most judicious apostles, as the
last results of the labors of all preceding ages
upon the great problem of God, man, and the
universe.

"From this chaos of controversy, doubt, con-

fusion, imposture and error, we turn to the Scrip-
tures. Here we find ourselves at once in a new
atmosphere. The very first sentence removes all
difficulty. What do I say? 'The light breaks
upon us before the sentence is finished. The first
half-sentence settles at once and for ever the great
problem of the universe. IN THE BEGINNING
God. No metaphysics; no logic; no rhetoric;
no tedious induction from particular facts; no
labored demonstration *a priori* or *a posteriori*; no
display of learning; no appeal to authority; but
just the plain, simple, naked, unsophisticated truth:
IN THE BEGINNING God!

"With the utterance of this little word, an
ocean of light and splendor bursts at once upon
the universe, and penetrates its darkest recesses
with living beams of hope and joy. Order, har-
mony, intelligent design for happiest ends, take
the place of unintelligible chaos and wild con-
fusion. A cheerful confidence in the wisdom and
goodness of an all-wise and almighty Creator, is
substituted for gloomy doubt and blank despair.
Evil still remains, but how different is its charac-
ter! In a universe of chance and fate, it is a
blind, irresistible power, like the destiny of ancient
fable: treading under its giant feet with remorse-
less fury, the fairest flowers of the natural and
moral creation. 'In a godless universe,' says
Madame de Staël, 'the fall of a sparrow would
be a fit subject for endless and inconsolable sor-
row.' With an almighty Father at the helm,
evil, physical and moral, puts on the character of
discipline. We cannot, it is true, penetrate the
necessity of its existence, or the nature of the
good which it is intended to effect. We are
tempted at first to exclaim with the eloquent
sophist of Geneva, 'Benevolent Being! where,
then, is thy almighty power? I behold evil on
the earth.' But what then? Does our limited in-
telligence comprehend the universe? Can the
infant at his mother's breast understand why the
honeyed stream is removed from his lips, and a
bitter draught of medicine substituted for it? Does
the little child realize why the kind father confines
him in schools,—refuses him the indulgences
which he thinks so delightful,—inflicts upon him,
perhaps, a severe punishment for some, to him,
unimaginable fault? To the child, the lapse of a
few years makes all these mysteries clear; in the
mean time, his confidence and love for his parents
induce him to submit with undiminished cheer-
fulness, where he cannot understand. Shall the
frail being of a day repose with less faith and
hope on the bosom of Omnipotent and Omnipotent
goodness?"—*Alexander H. Everett.*

From the Christian Intelligencer.

ORIGINAL ANECDOTE.

Or, a hint to Ministers as to how often they
should preach the same sermon.

It was on a Monday morning that I called upon
the Rev. Dr. P., of Edinburgh, (Scotland,) whom
I found in a most merry, laughing mood.

"Why, what's the matter, Dr., that you are
so merry so early in the morning?"

"Had you been here a little earlier," said he,
"you would have been laughing too. Did you
meet a man going down the court as you came
up it?"

"I did, Dr."

"Take a chair, then, till I can tell you the
object of his so early a visit to me on Monday
morning."

He laughed again, after which, by screwing
and bracing, he succeeded to finish the tale, when
—laughed more than the Dr.

"The person you met in the court, [said the
Dr.] is one of my people, who felt it his duty to
make so early a call this morning to reprove me
for a very great sin, of which he conceived me
to be guilty of committing yesterday."

"Yesterday morning I preached from such a
text, and being under engagement to supply, in
the afternoon, for Rev. Mr. E. of Leith, who was
sick, I preached the same discourse to his people.
It so happened that this person, whom you met
in the court, went down [after the morning ser-
vice] to Leith, to visit a daughter who was sick.
Having seen the child, he went to hear Mr. E.
preach, when, lo! who should preach but the man
he had heard in the morning, and what should he
hear but the same sermon!!! This, Sir, consti-
tuted the very heinous sin of which I was guilty
—the preaching at Leith the sermon I had
preached in Edinburgh. And so grievously
great, in his account, is this my sin, that I ought
therefore to be rebuked; and to discharge which
act of brotherly kindness to me, was the object of
his so early visit this morning."

"As he was not in the habit of calling, his visit
rather surprised me, the more so on Monday
morning, at so early an hour."

"I could perceive by his rather hurried and
confused manner that he wanted to say something
which he knew not how to introduce. To assist
him, therefore, I said, 'John, I apprehend you
have called upon me for some certain purpose;
if so, proceed to inform me of the object of your
visit.' After some humming, much ridding of
the throat, accompanied by some few mutterings
expressive of the regret and sorrow he felt that
there should have existed such cause for his visit,
he said, 'Dr., did not you preach yesterday
morning from such a text?' 'Yes, John.' 'After
the morning service I went to Leith to visit my
daughter who is sick, and, being there,
thought I would step in and hear Mr. E. preach,
but found you in the pulpit in his stead; and did
you not there preach the same sermon you preach-
ed in your own church in the morning?' 'I did
John; and I will tell you why I did it. I was
some miles off, in another town, and in another
congregation. If my sermon was of importance
to you in Edinburgh, it certainly was so for them
in Leith. But, John, I very well observe now
the object of your early visit. The questions you
have put, inform me both of its nature and design.
You do not intend, I presume, to number me
among the 'dumb dogs that cannot bark,' but you
rank me among the 'idle shepherds,' because I
preached the same sermon at Leith, in the after-
noon, that I had delivered in the morning in Ed-

inburgh, being too lazy, as you suppose, to prepare another for them there; and you felt it your duty, did you not, to call upon me to *reprove me* for such conduct?" "I did, Dr.; yet not exactly to reprove you, but to warn you against such conduct in future; as I consider it very improper if not very sinful."

"I thank you, John, and am willing to believe you my friend; and that you are sincere in what you have done."

"I am all you say, Dr., and more too."

"That I am ready to admit, John, yet must tell you that I am more than a little skeptical as to what you affirm respecting the sinfulness and impropriety of preaching a sermon a second time, when preached under circumstances such as mine yesterday was, away from home, and to a new congregation. But skeptic as I am, and unable as I feel to believe exactly upon these points as you do, you now have it in your power, John, to convince me of another fact, if you will, namely, the propriety or impropriety of preaching more than once the same sermon to the same people. I felt, John, that that sermon was on an important and solemn subject; a subject eminently calculated, aided by the Spirit of God, to admonish and edify, not our church only, but every Christian society; and could not fail of meeting a cordial response in every sanctified breast that listened to it."

"It was all you say, Dr. I never have heard a sermon I liked better. It was indeed a solemn and impressive sermon, a convincing and stirring discourse—just such a sermon as the church of God, in her present circumstances, requires; and, with all, it was so plain as that all could understand and remember it."

"Well, John, as to the remembering it, you have had an advantage above all others, inasmuch as you have heard it twice, and by your remembering or forgetting of this sermon you have it now in your power of convincing me of the propriety or impropriety of preaching the same sermon a second or more times even at home. Now, from the fact that you have heard it twice, and that but yesterday, I hope you are able to repeat, for the assistance of others, the edification of your own soul, the greater part of it, and the more especially so, since you say 'it was so plain and easy to be remembered.' The introduction to the sermon was neither lengthy nor far-fetched; you are able to tell me how I introduced it?"

"After a good deal of shifting and changing of his position on his seat, he said, 'Well, no, Dr., I have pretty much forgotten the manner you introduced your subject.'"

"Well, John, you can not have forgotten the divisions of the discourse. There was nothing artificial about them! They arose naturally out of the text, and were such as every reflecting mind could not fail to see. What was the first?"

"It, too, was lost in forgetfulness."

"Well, the second; what was it? Well, let us pass to the third; you can tell me it?"

"Nor could one of them be produced!"

"Well, John, you can not possibly have forgotten the improvement made of the subject. You very well remember, I doubt not, the many and various classes of characters therein addressed, and the many and important Christian duties inculcated. The improvement, John, was, of all the sermon, the most awful, solemn, and impressive part. It you can not surely have forgotten it?"

"It was, Dr., it was. It made a deep impression upon my mind, and I could see very well it did so on many others also; but, Dr., I have a bad memory, and am sorry to say, can repeat but little of the improvement either."

"I waited some time for that 'little,' but found the improvement was lost. I then said, 'Well, John, so far are you from convincing me of the sinfulness and impropriety of preaching a sermon a second time when I go from home, that you have convinced me of the necessity of performing a new duty I never thought of before, namely, the preaching of important sermons twice and again at home.'"

"When you go home, John, you had better reflect upon the object of your visit to me, and while you are doing that, I shall reflect whether it is not my duty to you to preach next Sabbath morning, a third time, the same sermon, with a view to assist your so treacherous memory."

"I need not add that John retired, apparently suffering by most mortified feelings."

"Where is that church in which is not to be found many such Johns? All cry fy, fy, at the repetition of a sermon, but try them as John was tried, and you will find that bad memories are the curse not of John alone. But how appalling the consideration of such a state of things. How discouraging to ministers, and how ruinous to immortal souls! How numerous, in every church, the 'way side' hearers."

J. G.

A PREACHER TO PLEASE THE PEOPLE.

A preacher to please the people must be in the first place, *very learned*. He must talk much about philosophy, science, literature, and quote a great deal from the ancient Latin and Greek authors, and give the original of verses of scripture. If he does not do this, many will not like him. There is especially Mr. Classical Scholar, who cannot bear to sit under any other kind of preaching. He is himself a good theologian, and does not expect to hear anything new from any one; but as he is a great lover of the classics he is always refreshed and edified when he can hear them quoted. It is therefore all important that "high words" and classic figures be used for his sake.

Secondly: he must have a *fine delivery*. What does it profit a man if he knows every thing, and cannot tell it in a pretty way. His voice must not be too masculine nor too feminine, too harsh nor too soft, too loud nor too low, but it ought to be a just medium between all extremes. If his words do not flow out as smooth as oil and as sweet as honey, Mr. Delicate-ear is sure to be offended. He ought, therefore, to pay great attention to the proper modulation of his voice, and, if possible, blend the dignity of the human voice with the sweet and thrilling notes of the nightingale.

His *gestures*, too, must be polite and graceful. They should not be too violent nor too tame, too frequent nor too seldom, but ought to partake somewhat of the theatrical, which pleases the people so well. In short, he should imitate De-

mosthenes and Cicero, those great models of eloquence; for the nearer he can approach to these perfect patterns of heathen oratory the better.

Thirdly: he must have *personal beauty*. Bless me, there are the ladies, and especially the Miss Handsomes, who would faint to see a homely man in the pulpit! His face ought to be rather round and full—his skin white and fair—his hair auburn and well trimmed and brushed up—his eyes black or blue—his nose and mouth a little less than common, and his delicate—he should have but little beard, and that should be well shaved—his arms should be slender, and his hands and fingers fair and delicate—he should always wear new black clothes, made by the best tailors, and neatly fitted—and above all, he should have a white handkerchief in the pulpit.

Fourthly: he must be *polite and attractive* in his manners, and ought to spend at least half of his time in promenade the streets, and "nod and scrape" to every person that comes within a hundred yards of him. When he walks the streets, however, he should be careful to have his boots well blackened, and to appear neat and trim as though just out of a band-box. If Miss Love-to-be-seen happens to be looking out of the 2d or 3d story window, and he passes without seeing and speaking to her, she is sure to be highly offended, and will not go to hear him for a year. How can his people become acquainted with him, or love him if he neglects these necessary and highly important matters?

Fifthly: he must preach such things as the dear people love to hear;—he must "prophecy smooth things." How can a congregation bear to be always reminded of their sins, as though they were the worst kind of people? They know well enough, that God commanded Isaiah to "cry aloud and spare not; to lift up his voice like a trumpet, and show the people their sins, and the house of Jacob their transgressions;" but this referred to the old and wicked Jews! Now if a preacher always tells the people about the evils of Sabbath-breaking, drunkenness, gambling, swearing, the ball-room, and other things, he is sure to get their ill will. He ought never to talk about "the wrath of God," the sinner's awful death, or "the worm that never dies, and the flames that are never quenched," in the eternal world. He ought never to imitate Paul, by reasoning of "righteousness, temperance, and judgment to come." These are harsh things, and do not please the people. His sermons ought to be full of flowers, and stars, and rainbows and such pretty things.

Sixthly: he must be very benevolent; give to every one that asks him, and to every good institution; but must not receive a cent for his labors. There is Mr. Miser and Mr. Lovegold who despise any man who will take pay for his labors, although they are careful to receive all they can, and keep all they have got. They live on sordid dust, and worship mammon; and they think, surely a preacher, who worships God, can live on the air. Their souls are rusted over with gilded dirt, and when they die, they would rather their spirits should be caged up in a money chest than received into heaven, where there is no gold. What would they do in heaven? Ah! If the blue concave above us were a vast money chest, and all the stars guineas, they would like to be there; and then they would be jealous, lest some one else should share part of it. If you, Messrs. Editors, can furnish such preachers, you will be sure to please the people.

ABNER KNEELAND.—This notorious individual has at length been compelled by poverty to leave Boston. "The way of the transgressor is hard!" The Trumpet and Magazine, a Universalist paper, thus notices the departure of its collaborator in the cause of infidelity:

Poor Abner Kneeland (we pity him from our soul) has been obliged at last to leave Boston and seek a home somewhere else. He left Boston week before last, on his way to the far west. Many who countenanced and supported him when he removed to this city, went away and left him to his fate. His congregation at Summer street dwindled to nothing. In assigning his reasons for leaving the city, he says, in the Investigator:

"I found by remaining longer that I should not only consume what little I had, but should be under the necessity of consuming that which properly belongs to others. Hence I thought if I must go, I had better go while I had something to go with, and should be able to do something for my family when away, than to wait till all was expended so as to have nothing to go with, and at the same time be too old to help either myself or family any where else."

Since writing the above, we have seen the Valedictory Address of Abner Kneeland to the First Society of Free Inquirers in Boston, published in a handbill. We give the last two paragraphs of the Address. It seems Mr. Kneeland recommends his sceptical followers, if they cannot maintain a meeting of their own, to disperse themselves among the Unitarian congregations of the city, who, he declares, 'are nothing more than a fashionable kind of Deists.'

"But it may be said, we must have some meeting for our families to go to, or else our children will run wild. Well, if you must, your lectures can be kept up as cheap as you can attend any other meeting. Or if you cannot do this, why, then, just go to some Unitarian meeting, for the sake of being in the fashion. The Unitarians are nothing more than a fashionable kind of Deists, believing perhaps more in 'the god of the statute,' than in any other God, distinct from nature; but they have but very little to say in their preaching about heaven or hell, God or devil, in any way that any body can tell what they mean by the terms; while they deliver many, as I am told, very good moral lectures. Should they advance any speculative notions at any time, this you can point out to your children on your return, so as to prevent any deleterious effects. And let your children understand, and let the world as well as the minister know, that you do not believe in such dogmas; that you go with your children to meeting only for the sake of the exercise, and to teach them good manners, as well as to hear good morals, and not for the sake of any doctrine that is taught. To teach your children doctrine, go with them into the country; take them into the fields and the gardens; show them the growth of vegetation, and let them see the little lambs frolic and play."

"Brethren and friends, farewell! Accept this as my valedictory address. Improve upon all the truth I have taught you, and profit by all the good advice I have given you. And whatever of imperfection may be discovered, either in word or deed, that is submitted to your better judgment with a view to further improvement. Again I say, farewell."

ABNER KNEELAND.

WHO ARE CHRIST'S?—"They only are Christ's who have crucified the flesh, with the affections and lusts." Whilst then we repose with perfect confidence and humble gratitude on the merits of our blessed Saviour, the Paschal Lamb slain for our transgressions, the vicarious sacrifice appointed for guilty men from the foundation of the world; whilst we know and confess that his blood alone can blot out the larger catalogue of our sins; whilst we feel assured that all the good men that ever lived are not of themselves sufficient to save a single soul from destruction; let us show that we cherish a grateful remembrance of the benefits which Christ has conferred upon us, by striving upon all occasions, and under all circumstances, to obey the precepts of His most holy gospel, and to imitate (as far as the frailty of our imperfect nature will allow us to imitate) his pure and spotless example.

Thus shall we be justified by faith, if that faith be productive of a life of holiness. And thus when we shall be summoned, as we soon must be, from this world to another; when we shall be called on to render an account of the deeds done in the body; then may we indulge the humble, but well founded hope, that when we go hence we shall, through the merits and intercession of our Redeemer, receive complete remission of all our sins, and that our Almighty Judge will accept the all-sufficient ransom paid on our behalf, and thus consistently with his infinite justice, find room for infinite mercy.—Christ. Remembrancer.

"He that soweth plenteously shall reap plenteously."

"Why, neighbor Simple," said Mr. Fairsight, one bright July morning, when Mr. Simple was mowing in a lot, where the grass stood so thinly, that the spires looked lonesome; "why, neighbor Simple, you had a fine lot here, with a strong soil, but your blades of grass are so far apart, that they might grow into hoop-poles and not crowd each other." "Yes," said Mr. Simple, "I've been thinking I was almost a fool, for I ought to have sown a bushel of good hay-seed upon this piece, but the truth is, I bought only a peck, and so I scattered it about so much the thinner, and now I see I've lost a ton or two of hay by it." "Well," said Mr. Fairsight, "don't you think, you was about as near being a fool, when you voted, last town-meeting, against granting any more school money for sowing the seeds of knowledge in the minds of the children,—as when you scattered a peck of hay-seed, when you ought to have sowed a bushel? Now, remember, neighbor Simple, what I tell you;—next year, wherever there is not grass in this lot, there'll be weeds."—Boston Common Sch. Jour.

REVIVAL IN CHICAGO.—A lady writing from Chicago, to her mother in this village, (Concord) mentions a very powerful Revival there. "From 150 to two hundred are hopefully converted in three societies; Presbyterian, Methodist, and Baptist. The great work is still going on.—There have been revivals in many places around us."—Ch. Panoply.

An interesting revival has prevailed at Bothany, N. Y., since the 1st of January. Many have been converted to God, and a goodly number added to the Baptist church.

COMMUNICATIONS.

For the Christian Secretary.

MR. EDITOR.—A few weeks since I was the witness of a scene, which left upon my mind an impression that time will not easily efface. With several friends I had assembled upon a wharf in one of our large cities to witness the departure of a ship which was to bear, from their homes and native land, five of that esteemed number who have sacrificed the enjoyments of civilized society for the purpose of preaching "among the Gentiles the unsearchable riches of Christ." It was, as such occasions usually are to the christian, a season of no ordinary interest, and well calculated to move the deepest sympathies of our nature.

Two of the number came from a neighboring State—had passed through the painful struggle of bidding parents, brothers and sisters, and all their relatives a long farewell, and the deep wounds which had been thus made, if not healed had lost the acuteness of their pain. They had now to part with only a few acquaintances and their beloved country, which to hearts accustomed, as theirs for weeks had been, to part daily with some dear relative, was comparatively an easy task. The others, though they had experienced the anguish of parting with their parents, with no expectation of meeting them again this side eternity, had been accompanied by brothers and sisters and other connections to the place of embarkation. In consequence of the unfavorable season of the weather, there was not as is customary on such occasions any public service on board the vessel. A few pious friends however collected in the cabin, and one who from the outset has faithfully watched over the interests of our missionary operations, and shown a father's solicitude for each of the missionaries, commended, with his accustomed affection and fervor, this little company to the care of Him who controls the winds and the storms. Soon orders were given to prepare for sailing. Then the last parting struggle came—the last kind embrace was given—the last long farewell was spoken, and all but the passengers and crew retired from the ship. I sought a place by the side of the vessel, being prompted partly by friendship, and partly by a desire to watch the countenances of these pious missionaries as their friends retired. And never before did I see such christian fortitude—such a triumph of principle over feeling—such meek submission to the will of Heaven—such moral sublimity—and never was I so impressed with the god-like dignity which man must have had before sin had defaced from his soul the image of his creator. The momentary pang caused by this final separation was apparently over, the tear was dried away and the countenance of each of that beloved number was as calm and serene as a summer's morning.

The sails were unfurled—the rough voice of the pilot was heard commanding the halers to be cast off—and the ship moved proudly from the shore. At this time, amid the confusion and hurry of the crew, I saw one of the missionaries whose whole appearance was manly and noble look off upon the wide expanse of waters before him, and heard him distinctly repeat the expressive words,

"Bear me on thou restless ocean."

For a moment I stood lost in contemplation, insensible to all that was passing beyond the narrow limits of my own bosom. But I was quickly aroused from my insensibility, by a noise which was not in harmony with the solemnity of the scene upon which my attention was fastened. I turned my eyes in the direction from whence it came, and saw one awkwardly running toward the spot where we stood. Having a short time before heard the captain inquiring for one of his men, I concluded at once this must be the one; as he indicated by his signs that he wished the vessel to stop for him. He was a young man whose features were regular and rather prepossessing; but he was so intoxicated that had he not been caught by some standing upon the edge of the wharf, he would have plunged headlong into the water and probably have perished. The captain of the ship saw his approach and sent two of his men in a small boat to take him on board. But like some broken machinery which will hold together, in motion, when it would instantly fall apart if stopped, he, though he managed to sustain the centre of gravity while running, was unable to stand or sit when still. He was therefore laid into the bottom of the boat and taken along side the vessel. I was somewhat anxious to know how he would get on board, as the sides of the ship were high, and the means for climbing not well suited to one in his condition. But soon I was released from my anxiety. Those on deck let down a rope, which was fastened around the body of the sailor below the arms, and he was hoisted on board almost as helpless as any article of freight. How unlike, thought I, are the characters who are thus brought together, to spend some five or six months in the same vessel. How striking the contrast between one who yields obedience to the highest dictates of his nature, and acts under the influence of his holy religion, and one who is a slave to his appetite, or controlled entirely by his passions. The former how exalted; the latter how degraded!

The effect of the whole scene upon my mind was overwhelming. I made some inquiries respecting the sailor, of the gentleman who had been sent in pursuit of him, and learned that he found him in a mean house kept by one of that class of men whom the sailors very appropriately call "land sharks." Here he had spent all his advance money in yielding to the temptations which had been presented, by one of those who for the love of gain, can consent to rob man of that which distinguishes him from the brute. It is in places similar to this that so many seamen are ruined; and against the keepers of such houses should the arm of the law, and the omnipotence of public opinion be raised. We may ensure the sailor for his want of firmness in resisting temptation, but did we consider the circumstances in which he is placed, the force of our censure would be spent upon those who so adapt the temptation to these circumstances, that human nature, frail as it is, has hardly the power to resist. The sailor though guilty is deserving our sympathies, our compassion, our prayers.

The above mentioned events, though painful at the time, were not destitute of a beneficial influence. Whenever I commend that pious band of missionaries, now on the bosom of the deep, to God, I think of the crew who sail with them. Probably since that day I have felt more and prayed more for seamen than in all my life before. And in my reflections upon this subject I am convinced that this useful class of our citizens is unpardonably neglected in our efforts and prayers. We find occasionally a christian, who has a child or some near relative at sea, not forgetting to commend daily to God "those who go down to the sea in ships and do business upon the great waters." But how rare a thing it is, that they are remembered in public prayers. Many pray for the Indian, the Negro and the heathen, but who prays for the Sailor? W. H.

We have received the following interesting communications from Bro. Doolittle of Ireland, West-Springfield, Mass.

Ireland, April 18th, 1839.

DEAR BROTHER.—At your request I send you a brief account of a revival of religion in this place. Previous to its commencement we as a church observed a day of prayer and fasting. The season was one of interest and profit. Soon after appointments for lectures and social meetings were increased to nearly every evening in the week. Prayer, and exhortation connected with preaching was blessed of God, and sinners were healed of the malady of sin. On account of the feeble state of my health I have been unable to perform the whole amount of pastoral labor which has been imperiously demanded. I have been permitted, however, to "visit from house to house," to admonish the unconcerned, to reprove the trifler and to direct the serious inquirer to the "Living Fountain." Between thirty and forty in the judgment of charity, have met with a rational change of heart. Much more probably would have been accomplished with the employment of suitable instrumentality. I sought for aid from yourself and other Brethren in the ministry, but in vain. We expect the work will still progress. Some of our number are much in prayer for its continuance and some are still inquiring. I have had the solemn yet delightful privilege of immersing six joyful converts. A considerable number expect to follow their Lord into the liquid grave next Lord's day. Our congregations are large, and religion among us has assumed her "beautiful garments."

I have been somewhat specific, knowing the personal interest you take in the welfare of this church.

I take the liberty to send you a letter from my brother in the ministry at Sing-Sing, N. Y. Also extracts from others received more recently. You can make what use of them you please.

H. D. D.

Sing-Sing, Dec. 9th, 1838.

DEAR BROTHER.—I snatch my pen, and ad-

though I have not a moment to spare yet I must give you a brief sketch of a revival now in progress in this church. We commenced the meeting according to appointment. All the ministers engaged to attend, among whom Mr. Greenell and Benedict of New York, and Hiley of Brooklyn, disappointed us. For six days I was left to labour alone. Held four meetings per day and did all the preaching for six days, save one sermon by a Pres. clergyman. I felt that a cloud was gathering and that God was waiting to be gracious. On the 6th day evening Mr. Underhill came, and has been very faithful, has rendered us important service. Well I have been in several revivals, but never saw it on this fashion. So still, so awfully solemn!

I have often felt while in the sanctuary, when notwithstanding the immense crowd, a death like silence reigned, a stillness interrupted only at intervals by the deep drawn sigh and stifled sob, the heavy groan which could not be suppressed. Night after night have we been at the sanctuary until past midnight. Such a time was never before witnessed in this village. I shall never forget the scene that transpired on the last night of the last year. It beggars description. This work has not been confined to women and children. The Infidel and sceptic have been brought to bow. Dr. M. who was a noted sceptic, an "injurious man" as Saul, if not a blasphemous, had piles of infidel books and had disseminated them through this place, is now rejoicing in hope of the glory of God. "Behold he prayeth." I only mention this as one instance of sovereign grace. More than forty now rejoicing in the same hope. Many more are anxious. The mourners are going about the streets. All our Antinomian prejudices are dissipated. We have visited nearly every family in the village, high and low, rich and poor, Presbyterians, Episcopalians &c. all have attended our meeting. All seem convinced that it is indeed the work of God. Mr. Underhill leaves us this morning. I am again alone. O the work and the responsibility on me! Who is sufficient for these things? How I wish you were here!

I have just received a letter from bro. Benedict, in which I am informed that Bro. Brown of New York is to be here to day. I am thankful for this intelligence. Pray for us that those now anxious may find Jesus. In haste. I must close.

WM. M. DOOLITTLE.

Still more recently (than the date of the letter enclosed) Br. Wm. says:

"A few sabbaths since I baptized thirty candidates in twenty minutes. More than sixty hopefully converted. I never witnessed so glorious a work before. I have had but little assistance, but God is good. We have had about fifty additions to our church. I expected you, but you could not come. Last night a daughter of general —, was led for the first time to rejoice in God. One physician also and many who have been sceptical are now rejoicing. This village never witnessed such a scene before. Do not forget to pray for me."

A letter which came to hand about two weeks since informed me that he expected to baptize a number more last Sabbath. Work of revival still in pleasing progress.

For the Christian Secretary.

"Seek first the kingdom of God—and all these things shall be added."

Who believes this precept of the Saviour? Who trusts this promise? Who ventures a compliance with its conditions? Not the avaricious worldling who labors unremittingly to add unto himself "these things;"—who toils to the extent of his strength to increase his earthly possessions;—while he manifests no anxiety to secure an interest in that kingdom which hath foundations, whose builder and maker is God.

Not the ambitious aspirant for worldly fame,—who sacrifices his time, his talents, and his property, to gain a little of that honor which cometh from men,—but makes no effort to obtain a mansion in the skies, and to be among those who are called the saints of the Most High. Not the devotee of pleasure, who travels an unceasing round of sensual gratifications,—who is found in the house of feasting and mirth; pleased with gaudy attire and empty parade; while he despises "the narrow way" that leadeth unto life; refuses the offered robe of Christ's righteousness,—and shuts his eyes to the bright enduring glories of heaven. Not the nominal christian; who is satisfied with a name to live while he is dead,—whose actions evince that he loves the world better than he does the cause of Christ; and who seldom makes any sacrifice of time or property to advance the interests of religion; who labors untiringly to promote his temporal interests; presumptuously expecting that God will add to him the blessings of his great salvation; O! the sin of unbelief! How sure of disappointment are those who refuse obedience to the commands of Christ; men may toil for wealth until their worn-out bodies are ready to drop into their native dust, and never obtain the object of their pursuit—but die at last in the most abject poverty.

They may aspire to worldly honors, and seek to enrol their names among those whom the world calls great; and after all never reach the goal of their ambition—but sink into utter obscurity. The devotees of pleasure may spend their seasons of probation, in eager chase of phantoms; and never awake to the solemn realities of life, until the light of eternity begins to break upon them, and their day of hope and salvation is forever gone. And the nominal christian, O! what disappointment! what aggravated condemnation is in reserve for him! How can his heart endure when he shall feel the full import of the Saviour's words "ye cannot serve God and mammon"—when though regarded by his fellow men as a Christian, he shall hear the Judge say "I never knew you." When though he may have aided in sustaining the institutions of religion; and sometimes cast a "mite" into the Lord's treasury,—he shall hear the Saviour declare "ye did it not unto me."

"Seek first the kingdom of God." Who does it? I answer the real disciples of Christ—those who are willing to leave all to follow Him. Who regard the religion of the Cross as all-important, and are willing to make any sacrifice, however great, to promote it—who love the worship of God and the communion of the saints, better than their houses, or lands, or merchandise. And what encouragement there is for those who will "seek first the kingdom of God." If we seek aright we

are sure to obtain—there is no danger of disappointment—we shall obtain the kingdom of God—we shall have all the riches and blessings of this kingdom—we shall be children of God, and heirs to an heavenly inheritance—and what more can we desire? If the kingdom of heaven is obtained, what matters it, whether we are rich or poor, honored, or despised, in this world? But "all these things will be added." Here is a promise of temporal blessing—we may not be rich, but we shall be content with such things as we have. Our names may not be enrolled on the records of fame—but will it not suffice us to have an evidence that they are written in Lamb's Book of Life? We may take no delight in the vain amusements that charm the giddy throng around us; but we shall enjoy those pure and holy pleasures which are found at God's right hand, and which will brighten and strengthen forever and ever—O! reader whoever thou art, and whatever thy condition in life, let me entreat you to listen to the precepts of the Saviour,—receive his kind instructions and "SEEK FIRST THE KINGDOM OF GOD."

J. B.

CHRISTIAN SECRETARY.

HARTFORD, MAY 3, 1839.

THE WORK OF THE SPIRIT IN CONVERSION.—It is surprising how much this subject is mystified by the perverted ingenuity of some speculating men. The doctrine of the Scriptures is certainly sufficiently plain with regard to the fact, that it is "the Spirit which quickeneth." They represent the Christian as "born of God,"—as "born of the Spirit," and distinctly refer all the gifts and graces of practical Christianity, such as love, joy, peace, faith, patience and charity, to the Spirit as their source. The mode of the fact they represent as a mystery; all the questions and speculations which may be raised with reference to it, or its relations to other facts, they pass over as "vain philosophy." Why then do we deny it, or subject it to modification, or confound it with other things, or obscure it by philosophical mystification? Why not to willing to give God all the glory of our conversion,—to say, not as a matter of courtesy (how absurd such an idea with reference to God!) but as a matter of heartfelt sincerity: "By the grace of God I am what I am,"—and to feel "that he who hath begun a good work in us will carry it on until the day of Christ?"

We have been led to make these remarks, from noticing the following distinctions and definitions in "The Chronicle of the Church," an Episcopal paper published in New Haven. "In reference to this subject (Regeneration) there are three opinions. One class of men hold that spiritual regeneration is the act of God alone, the sinner himself being passive, and taking no part in the transaction. With such, the new birth, regeneration by the Spirit, or the renewing of the Holy Ghost, is a sudden, instantaneous act, and in all ordinary cases, the person must be able to specify the precise time—the day and the hour when the change took place. Another class holds, that spiritual regeneration is the act of man alone—that the only part performed by God, is the simple presentation of truth to the mind, by the common and ordinary means. With such conversion is simply a resolution to reform; and of course the man taking the resolution can tell when it was taken. A third opinion is the means between these two, according to which conversion is the act both of man and his Maker—the joint effects of his Spirit working together with our spirit. Upon this supposition conversion may be an instantaneous act, though it is by no means necessary, and not ordinarily to be expected. The last of the foregoing opinions is that held by the Church (the Episcopal Church) and taught by the majority of her clergy.—Here, we beg permission to ask, is this a scriptural definition of regeneration? "Conversion" regeneration the writer means, "is the act both of man and his Maker." Which, then, precedes the other? Which exerts the greatest, or the predominating influence? Or, are they contemporaneous?—is their influence equal; and are both to be regarded as adequate and immediate causes of conversion? "It is the Spirit that quickeneth." "And you hath he quickened who were dead in trespasses and sins." "Ye are new creatures," Greek, a new creation, "in Christ Jesus." "God who is rich in mercy, even for the love where-with he loved us, hath quickened us together with Christ." "No man cometh unto me except the Father who hath sent me draw him." Here is nothing but God, God's grace, and God's Spirit. Not a syllable with reference to the act of man! But this involves a difficulty. Well, what of that? The difficulty is in our minds, not in the subject. And we can only solve the difficulty—or rather nullify it, by submitting to the revelation of God. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whether it goeth; so is every one that is born of the Spirit." To say that this is the conjoint act of God and man seems a sort of philosophical absurdity, and such an absurdity as never entered into the minds of the Apostles. But does not the writer quoted confound regeneration, or "being born of the Spirit," with conversion, a turning from sin to God, from vice to virtue? This of course must to some extent be the act of the creature, for it is his, to repent, to reform, to obey. Is not conversion then a result of regeneration? The latter affects the disposition, the other, the volitions and the conduct. God "opened the heart of Lydia," in consequence of which, she was converted. Thus, while there are abundance of passages in the Sacred Scripture which represent men as "turning to God," there is not one, which speaks of them, as regenerating their own hearts, as quickening, or transforming themselves.

We have no right to say that man is passive in regeneration. It may be so; but the language is indefinite, and liable to be misunderstood. It is the intention of regeneration to render him active. Previous to this he is inactive, that is "dead in trespasses and sins; but God's quickening influence arouses him—vivifies his moral nature, and gives him a disposition to act. In this divine change, his whole nature is consulted, and he is not, properly speaking, passive;—in fact he cannot be so; for the supposition involves a contradiction in terms.

Further, we ought never to regard regeneration as a single, or insulated fact. It is one of a series of facts, intimately and indeed indissolubly combined. Man is a free agent, and bound to believe the truth; this is one fact. God changes the heart by means of the truth;—this is another fact. When the sinner feels the sacred impulse from above, he must yield to

it, cherish it, and act upon it; this is a third fact.—Now these and other facts form a chain, which cannot be broken in nature, and which ought not to be broken in speculation. Here, God is supreme, and changes the heart. The sinner is dependent, and yields to the sacred impulse. God is the giver, man the recipient. God is the agent, man the subject. And there must be harmony here, even if we, with our pur-blind philosophy, may not see it. Angels see it; the spirits of just men made perfect see it; and if we do not, it is because our eyes are dim, or covered with a veil.

As to the idea that we must necessarily know the time of our regeneration, if it is the work of God, we believe no intelligent body of Christians cherishes any such dogma. That a Christian should generally be able to tell something as to the time and manner of his conversion, few will deny. The nature of the case demands it. But to make an exact specification of the day, the hour, or the moment of regeneration a condition of church fellowship, seems to us improper and absurd. But we are yet to learn that any body of Christians insists upon this. Congregationalists do not; Methodists do not; Baptists do not. It is enough for them to know, that God has changed the heart, and that this change has been indicated by corresponding conduct.

INSTALLATION.—Brother Nathan Stetson was publicly recognized as pastor of the Baptist church in Hanover, Mass., on Thursday, April 18th. Sermon by Br. W. Burlingame, of Hingham.

Rev. Flavel Shurtliff has received and accepted an invitation to take the pastoral charge of the Baptist church in Hanson, Mass.

A new Seminary was opened at Irwinton, Ala., on the 8th ult., called the Irwinton Literary Institution. Rev. O. T. Hammond, Principal, and Rev. Jeremiah Chaplin, Jr., Professor of Ancient Languages.

MEETINGS IN PHILADELPHIA.—We understand from some brethren who have returned from the Anniversary of our benevolent Institutions in Philadelphia, that they were uncommonly interesting. An excellent spirit was manifested, especially at the meeting of the Board of Foreign Missions. We shall probably be able next week to give a detailed account of the meetings. In the mean time we publish the following brief abstract of the Report of the Board of Foreign Missions.

Missions, &c., of the American Baptist Board of Foreign Missions.

ABSTRACT OF THE 25TH ANNUAL REPORT, Missions have been established by the Board, among twelve of the Indian tribes, in France, Germany, and Greece; in Liberia, among the Bassas; in Burmah, among the Burmans, Karens, and Peguans; in Arracan, Siam, and China; and among the Asamese and Khamtis, or Shyans, and the Telougoos.—Total twenty five.

Connected with these missions, are sixty six stations, including twenty nine out-stations. Fifteen stations are among the Indian tribes, sixteen in Europe, two in Africa, and thirty three in Asia. One mission, the Omaha, is suspended, and several stations, including those among the Cherokees, are temporarily vacated, or transferred.

The number of missionaries and assistants, is one hundred and six, forty three of whom are preachers, five preachers and printers, one a printer, three school teachers, one a farmer, and fifty three female assistants. Of native preachers and assistants there are 85, Total, 191, viz.

	Miss. and as.	Nat. prs. and as.
In the Indian missions, 38	10	10
"missions in Europe, 8	16	16
"missions in W. Africa, 5	56	56
"missions in Asia, 55	56	56
	106	85

Three preachers, nine assistants, and fifteen native assistants, have entered the service of the Board during the past year: one preacher, two female assistants, and one native assistant, have retired from their connection: one female assistant missionary has died.

The number of churches is forty five, embracing about 2000 members; and of baptisms reported during the year, 570.

There are sixty eight schools (reported,) containing from 1200 to 1500 pupils.

Printing has been executed in fourteen languages, amounting in the years 1836 and 1837 to 34,000,000 pp. Two fonts of type and a printing press have been added to the printing department in Siam, and a font of type prepared for printing, in Shyan.—Other fonts are in course of preparation.

The receipts of the Board during the year ending April 15, 1839, were \$88,240 73, and the expenditures for the same period, \$110,190 74;—deficiency of receipts \$21,950 01. On the other hand, the receipts compared with those of the previous year, have increased by about \$25,000, and the comparative deficiency decreased by \$21,000. A similar advance for the year to come, would enable the Board to fulfill their existing engagements, and to carry forward their operations as in former years. Shall the advance be made? That it can be made, none will question. The churches are not impoverished, and every right effort and sacrifice imparts new power. That it ought to be made, is equally certain. The time is not come to restrict our operations. The work is only begun; the laborers are few. From almost every mission the cry is, Help; and helpers are waiting to be sent. Let the advance be made. Let fervent, unceasing prayer ascend to God; and let prayer lead to effort, earnest, united, determined effort, that the treasury of the Lord may be full.

RECOGNITION OF A CHURCH.

On Sabbath evening last, the brethren who were constituted into a church, agreeably to the report of a council, composed of pastors and delegates from all the churches in this city, and others in the vicinity, were publicly recognized as such in the meeting-house of the Baptist Church in Baldwin Place, taking the name of the First Free Baptist Church in Boston.

After singing and the reading of the doings of the council, by the clerk, select portions of Scripture were read by Rev. Mr. Hervey, of East Cambridge; Prayer by Rev. Mr. Tingley, of West Cambridge; Sermon by Rev. Mr. Colver, who is at present laboring with the church; Prayer by Rev. Mr. Nott, pastor of the church in Federal-street; Fellowship of the Churches, by Rev. Mr. Parker, of Cambridgeport; Address to the Church by Rev. Mr. Neale, of the First church; Prayer by Rev. Mr. Driver, of South Baptist Church; Benediction by Rev. Mr. Black, pastor of the Belknap Street Church.

This is the second church of our denomination which has been formed in this city within a few weeks. Truly we have cause of devout gratitude to God, for the enlargement of our beloved Zion. We have been called to lengthen our cords and strengthen our stakes. In this, the heart of every true Christian must rejoice. Our brethren in the south part of the city, are going on prosperously, having a large congregation and Sabbath-school, and the church now recognized, which at presents meets in Congress Hall, has been troubled to obtain a place of worship sufficiently spacious to accommodate all who were desirous to meet with them.

The number of members reported at its recognition was 88. One desire of the brethren who have thus united was, to sustain a free church, where all the seats might be equally open to all. Their object is highly commendable, and worthy the disciples of Him who preached the gospel to the poor, and appealed to this fact as an evidence of his Messiahship. They go from the churches to which they formerly belonged in the kindest spirit, and followed by their best wishes and prayers. They go not to become rivals, but co-workers and fellow-helpers in the faith and fellowship of the gospel. They occupy the same field, though a different portion, and we cordially wish them all the prosperity which they desire. May they enjoy richly the influence of the Divine Spirit,—be increased in all gifts and graces, and in numbers, and exemplify in the highest degree, the pure, peaceable, gentle, spirit of the gospel.

As another indication of the prosperity of our denomination in this city, we learn that the North Church, which formerly worshipped in Hanover Avenue, after a short suspension of their meetings, have commenced in the Wells School House, corner of Blossom and McLean streets, in the west part of the city, where divine service is regularly attended by full assemblies. A Baptist interest seems to be needed in that quarter, and we wish our brethren there abundant success. All which is needed is the blessing of God on their faithful endeavors.—*Christian Watchman.*

CONNECTICUT LEGISLATURE.

The two Houses of the Legislature assembled in their respective chambers in the State House, on Wednesday morning at 10 o'clock. The House of Representatives was called to order by Mr. Hubbard, of Glastenbury. The House then proceeded to ballot for Speaker and upon the first ballot, WILLIAM W. BOARDMAN, Esq., of New Haven, was elected. The whole number of votes was 186, of which, Mr. B. received 109.

Mr. Boardman took the chair with a brief address, and the House proceeded to ballot for Clerks, whereupon ABRAHAM CATLIN, of Harwinton, and ROGER H. MILLS, of Norfolk, were elected.

The Senate was organized by appointing JOHN A. ROCKWELL, Esq. of Norwich, President pro tem. and NELSON BREWSTER, Esq. of Goshen, Clerk.

W. P. Chamberlin was appointed door keeper, and E. Bigelow and H. F. Gardner, Messengers of the House; John Belcher door keeper, and C. Adams and Amos Humphrey Messengers of the Senate.

Committee on Credentials.—Messrs. Strong, Mills, of Norfolk, and Smith, of Middletown.

Committee on Canvassing.—Huntington, Bacon, Carrier, Blakeman, Simmons, Warner, Shipman, and Hyde.

Committee on Rules of House.—Dutton, Barnard and Waldo.

On Contested Elections.—Foster, Clark, and Beardsley.

Memorial of D. R. Williams, of Prospect, showing that he was elected Representative for Prospect town instead of A. Payne, and asking for his seat.

On motion it was referred to Committee on contested elections.

The two Houses convened in the Representatives chamber at 12 o'clock, when the oath of office was administered to the Governor by Chief Justice Williams, and his Excellency, in person, proceeded to deliver his message to the Legislature.

As most of our readers will probably have access to political papers containing the message, we do not think it expedient to fill our columns with it.

To the Ministers of the Baptist Churches, and the Superintendents of their Sabbath Schools in Conn.

DEAR FRIENDS.—You are respectfully requested to forward to the subscriber by Mail, as soon as possible the statistics of your Sabbath Schools—which will embrace.

1. The number of Sabbath Schools under your care. 2. The number of Superintendents. 3. The number of Teachers and Classes. 4. The number of Scholars. 5. The number of Volumes in your Libraries. 6. Whether your Schools have been continued through the year. 7. The number of Bible Classes and the number of Scholars in them. 8. The number of Sabbath School Periodicals or Publications taken by the members of your Schools. 9. The number of Teachers and Scholars who have professed religion within the past year. 10. Whether you have a Teachers' meeting. 11. Have the kindness to give any general information in regard to your Schools, Scholars, or any interesting facts showing the utility of Sabbath School instruction which you may have in your possession. Will the Pastors of those Churches which have been blest with Revivals of Religion have the kindness to respond to the 11th item.

Respected Friends, by an immediate compliance with the above, you will confer a favor on our common cause. And much oblige

Your humble fellow laborer,

B. COOK, Jr.

Sec. C. B. S. S. S.

Willimantic, April 29, 1839.

JAMAICA.

The following are the documents respecting the state of the West India Islands, to which we referred in our paper of last week.

From a letter of Rev. D. S. Ingraham.

[American Missionary.]

KINGSTON, JAM., Jan. 17th. 1839.

Dear Brother Benedict, I have travelled about the island considerably, and I think I can say with truth that the people are generally at work where they are offered fair wages. I have never heard the people ask for more than what their masters used to hire them for. The people were often hired for 50 cents, generally 37 1-2 per day, and they now are generally satisfied with 25 cents per day, where no change is made for their houses and grounds. But many of the proprietors after receiving 37 1-2 cts per day for their people, now turn round and offer them 12 1-2, and some even 9 cts per day.

We see one glorious effect of freedom in this Isle; it has created great and, I may say, universal desire for religious knowledge. Yesterday I had 90 scholars in my schools, and besides these, I have some 90 more in the evening and Sabbath schools: some are very young and some very old. Not long since a poor old man came to me from the mountains, and said he wanted to get a book of me and "learn two words, if no more before me die." But a short time since a man came more than twenty miles to beg me to send some one there to teach their children and tell them "de good word." I finally went to the place, and found hundreds almost as destitute as they could be, having no kind of school or any gospel nearer than 6 or 8 miles. They begged with eloquence, I assure you, and they seemed to see and feel their real condition; they offered to do anything they could to get a minister, and at once bought six acres of land at \$30 per acre, and said "now, minister, say de word and tell what timber you want and we no stop till it all be ready." They will bring it a great dis-

tance, and all on their heads. And again, but last Saturday three men came to me from the mountains, about 16 or 18 miles distant, and plead for me to go and see their destitute condition, and I could not get rid of them till I had promised to go and see them. They said, "We will buy a new house which has just been built at our place." I could give places to a dozen good teachers before night, and may the Lord speedily send them. The state of the Island is peaceful and quiet, except the manners of some masters, who can be suited with nothing but slavery. This "pay-system" is "awful" to such, and they are ready to cry out, "The Island is ruined." Its brightest star is eclipsed, "The people are far worse off than when slaves," &c. But I have not as yet found any who are willing to return to their former state.

February 11.

"BUSINESS PROSPECTS.—Joint Stock Companies are all the go at present. A Joint Stock Bank, we have: a Joint Stock Life and Fire Assurance Company is shortly to be, and a Joint Stock Grass Association, and last, though not least, a Joint Stock Milk Company are each spoken of."

This shows how business men regard the general prospects of the island. If speedy ruin was generally apprehended, men of capital would not be seeking investments in Joint Stock companies.

BAPTISTS.—The Baptist congregations of Rio Bueno and Stewart Town, in an address to the Governor, Jan. 22, praying for the bestowment of the elective franchise on all who pay a certain yearly rent, say:

"We then pledged ourselves that peace and order and industry should characterize our conduct, fully believing that, should oppression and injustice threaten us, all that was in your Excellency's power would be done for our protection. While we tender our thankful acknowledgments that our highest expectations have been realized, we beg leave to assure your Excellency that in every case in which we have been treated as rational beings and fellow-subjects, we have endeavored to show that we are worthy of the treatment."

The Baptist missionaries, 15 in number, in their annual convention, held in Montego Bay, Feb. 1, adopted and signed an address to the governor, praying him not to resign his office until the benevolent intentions of parliament are accomplished. They say:

"In the declaration which has been made to your Excellency by the people of our charge of willingness to labor whenever treated with the consideration due to human beings, and for just and reasonable wages, we also most cordially unite. We assure your Excellency that we have sincerely met with a single instance among the thousands under our pastoral care, the diseased and infirm excepted, in which an indisposition to industry has been the result of the great gift of entire freedom. On the contrary, we state it as our decided opinion from extensive personal observation and experience, that at no former period of the history of the colony were the peasantry so much disposed to labor, or in the absence of petty annoyances and ill treatment, ever half so cheerful, contented and happy. So far from having manifested any disposition to take advantage of the late change of law, we have seen the most energetic and industrious in their social condition of hostility, as the effect of more recent injuries and oppressions, and which in some districts have assumed all the aspects of a conspiracy to goad the multitude into acts of insubordination, they have manifested, both in expression and conduct, a degree of submission and forbearance which nothing but the benign influence of Christianity, would ever have inspired. [Signed by fifteen persons.]

A NATIVE PREACHER.—On Saturday, the 2d inst. a large assembly of persons were congregated at the Gully Baptist Chapel, Text-lane, consequent on a part of the building being taken down for the purpose of being enlarged. The Rev. John Davis (Native Preacher) commenced the service by singing the 116th Psalm. He then in his own capacity commended the 18th and 19th verses of St. Matthew's Gospel to a deeply affected people, which was truly interesting and instructive. He gave a statement of the number of members in his society, which nearly amounted to 1500, besides enquirers, who pledge themselves to use every exertion through Divine Providence to the completion of the alteration and addition intended. He gave the gratifying intelligence, that the people attached to his Country Circuits are working cheerfully for their former masters."

In the Moyamensing, (Philadelphia) prison, no less than eight prisoners are in confinement on charges of murder. Two of them females—Sarah Morrison, charged with destroying her two infant children and concealing their death, and Emeretta Clark, charged with killing her infant by throwing it down a well.

DELIBERATE SUICIDE.—A man threw himself into the Schuylkill River, from Fairmount Bridge, and was rescued. He walked towards a small bridge, and threw himself into the river, and was again rescued; and finally, he jumped into the Canal, and was drowned. He is supposed to have been insane.

A shocking murder was committed on Sunday at the public house kept by Sweeney, near the hospital at Brooklyn. Two men got into a fight and one of them broke the other's neck and caused his death immediately. The homicide was promptly arrested and lodged in prison.

HOUSE RENTS IN ST. LOUIS.—The Republican states that there is a large unsatisfied demand for buildings for stores and business houses in that city. A gentleman had erected two buildings on Front and Water streets, which cost fourteen hundred dollars, and now rent for eighteen hundred dollars per annum. More were offered, but they were engaged. Such an advantageous income from houses and lots, is held out as an inducement to Eastern capitalists to invest.

WHEAT CROP.—Such accounts as we have seen from the west, and from Penn. speak of the appearance of the coming wheat crop as very favorable. That the season, upon the whole, has not been unfavorable to agriculture, and that the prospects, thus far, are as good as usual. Every body is glad to hear such news.—*Alb. D. Adv.*

MARRIED.

In this city, on Wednesday the 1st inst. by the Rev. R. Turnbull, Mr. Albert D. Porter of East Hartford, and Miss Delia G. House of this city.

By the same, on the same evening, Mr. Woodruff Cadwell to Miss Mary Ann Kelcey, both of this city. In this city, on Tuesday evening, April 30, by Rev. Mr. Sprague, Mr. James Ingraham, Jr. (of the firm of Wadsworth & Ingraham, to Miss Sarah Bancroft.

At East Hartford April 23d by Rev. S. Spring, Mr. William Risley to Miss Delia Ann Hills. By the same, April 29 Mr. Francis Brewer, to Miss Theodosia Grossman.

At Willimantic, on the 7th inst. by Rev. B. Cook, Jr. Mr. Amos Palmer of Willimantic, to Miss Artless Phillips, of Plainfield, daughter of Rev. Mr. Phillips. Also, on the 28d inst. by the same, Mr. Henry A. Bently to Miss Emily Palmer, daughter of Mr. Amos Palmer, both of W.

At Norfolk, Mr. E. S. Butler, of Plymouth, to Miss Jennet Porter, daughter of Henry Porter, Esq.

At Middletown, Mr. Ebenezer Coe, to Miss Phebe Birdsey; Mr. Linus L. Wilcox, to Miss Abigail Burr.

DIED.

At East Hartford, April 24th, Mr. Sylvanus Wing, aged 67.

At Manchester, on the 18th ult. Mr. John Buckland aged 43 years.

At Glastenbury, Mrs. Jermina Gains, wife of Mr. Dan Gains aged 70.

NOTICE.—The Baptist Ministers' Meeting of Hampden County, will meet with Brother Higby, at Granville, on Tuesday, the 27th day of May next, at 1 o'clock, P. M. H. A. GRAVES, Sec'y.

SACRED CONCERT.

THE Choir of the North Baptist Church, under the direction of Mr. WALKER, will give a Concert of Sacred Music at the Church, on Thursday evening next, the 9th inst. The music will consist of Choruses, Duets, Solos, &c. selected from the works of the most celebrated composers. Tickets to be had at the Book stores and at the door on the evening of the Concert.

May 3.

ADJOURNED SILK CONVENTION.

Whereas the State Silk Convention was adjourned to the 2d Tuesday of May inst., under a mistaken impression that the 2d Tuesday was the day previous to the 2d Wednesday (the annual meeting of the Medical Convention) and whereas, it has been found, on examination, that the 2d Tuesday will be the following week: this is to give notice that the adjourned meeting will be held on the 1st Tuesday, the 7th inst., the day intended to have been adjourned to, at Union Hall in the city of Hartford, at 9 o'clock A. M.

F. G. COMSTOCK, Pres't.

H. C. GILLETTE, Sec'y.

At a Court of Probate holden at Plymouth, within and for the District of Plymouth, on the 10th day of April, A. D. 1839.

Present CALVIN BUTLER, Esq., Judge.

UPON the petition of Nelson Tuttle, of Plymouth, in the County of Litchfield, shewing to this Court, that he is Guardian of Mary E. Bradley, Martin Allen, Clarissa Allen, Dwight Allen, Adeline Allen, and Alpheus Allen, all of Plymouth, within said district, situated in said Plymouth, and the owners of real estate one piece contains 4 acres and 140 rods, one piece contains about 7 acres; and two pieces containing about three acres each, and also, of one third part of a Sawmill called Allen's Sawmill, and mill privileges, as described in said petition all valued at about \$550 dollars. That it would be for the benefit of said minors to have said real estate sold, and the avails thereof vested in other real estate for the use of said minors, praying for liberty to sell said property for the purpose aforesaid, as per petition on file.

It is ordered by this Court, That said Guardian give notice of said application, by causing the same to be published in one of the Newspapers printed in Hartford, in the County of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district on the 22d day of June next, at 2 o'clock, P. M.

Certified from Record, CALVIN BUTLER, Judge.

Plymouth, April 18, 1839. 3w.

Notice

IS hereby given that the subscribers have been appointed by the Court of Probate for the District of Berlin, Commissioners on the estate of Paul Peir, late of Berlin deceased, represented insolvent, and that six months are allowed by said Court to the Creditors, to bring in and prove their claims against said estate; and that they will attend to the duties of their appointment at the house of said deceased on the first Saturdays of May and Oct., next, at 1 o'clock, P. M. on each of said days.

MILTON ANDREWS, } Commissioners.
ELUM SLATER, }
Berlin, April 20, 1839.

JUST RECEIVED,

A FEW Bushels of genuine ROHAN POTATOES direct from Prince Rohan, at a reduced price.

Also, a few ounces of *Morus Multicaulis* Seed, with a full supply of Drugs, Medicines, Fruit and Spices, for sale at the sign of the "Young Samaritan," No. 212 North Main Street.

Hartford April 18, 1839. 5w

A NEW, CURIOUS & IMPORTANT BOOK.

THE CONVERT'S GUIDE TO FIRST PRINCIPLES: OF Evangelical Truth sustained by the united testimony of our Lord Jesus Christ, the holy Apostles and our Pseudo-baptist brethren; compiled by I. Roberts, pastor of the first baptized church, New Haven, Ct.

The subject matter of the work is as follows: THE COVENANTS.—Covenant of Redemption; Covenant of Grace; Covenant of Circumcision; The Mosaic Covenant.

THE CHURCH OF GOD.—Christ's Priesthood not Jewish; The Jewish Church and the Church of God not one and the same; The origin of the Arians; Pagan Persecutions; The origin of the Roman Catholics and Papal persecutions; The origin of the Lutherans; The origin of the Presbyterians; The origin of the Congregationalists; The origin of the Episcopalians; The origin of the Methodists; The origin of the Baptists.

SUNDAYS OF BAPTISM.—The Baptism of John; The Baptism of our Saviour; John's Baptism and Christian Baptism the same; The Baptism of the Apostles; The origin of Infant Baptism; The evils of Infant Baptism.

THE ACTION OF BAPTISM, (prepositions).—Mosaic Baptisms; The waters of Palestine; The origin of Sprinkling; Versions of the Bible; Direct arguments for Immersion; Lexicons; The classic use of *Bapto*; The classic use of *Baptizo*; The Sacred use of *Bapto*; The Sacred use of *Baptizo*; Baptism a burial; The Saviour's Baptism an example for believers; Baptism a saving ordinance.

THE LORD'S SUPPER.—Infant Communion; Scotch Churches Close Communion; Saybrook Platform; The Baptists persecuted in America; The Church of England Close Communion; The Methodist Close Communion; The Scriptures prove Close Communion; Pedobaptist objections answered.

BAPTISM OF THE HOLY SPIRIT.

For Sale at Canfield & Robins, Hartford; R. Nott's, Corner of Chapel and Church St. New Haven; J. S. Taylor's Book Store, Brick Church, N. York; Gould, Kendall and Lincoln, Boston; Price 75 cents.

NEW STORE.

C. F. COLLINS, HAS taken the Store No. 228 Main street, under the Free Church, (lately occupied by W. A. Moseley & Co.) where he has received a large and beautiful assortment of Foreign and Domestic DRY GOODS, adapted to the season. In his selection of New Spring Goods, may be found: Black and blue-black Gro de Royal Silks; colored and figured do.

Challies; Mouslin de Laines; Jaconet Cambrics; plain, plaid, and figured Swiss Muslins. Robinet Laces; black and blue-black Bombazines. Also, BROADCLOTHS, black, blue, invisible green, olive, and brown, from 2 to \$7 per yard. Cassimeres and Satinets, a large assortment. English, French, and American Prints. 100 pieces Chilly Prints, well worth 25 cents, to be sold for 12 1-2 cents per yard.

Fancy Shawls and Handkerchiefs, of all kinds. Ribbons, Gloves, Hosiery, Thread Edgings and Insertings.

Linen Tapes and Bobbins, Needles, Pins, &c. Also, Irish Linens and Diapers; brown and bleached Sheetings and Shirtings.

Bed Ticks, Russia Diapers, Damask Table Cloths and Napkins, and every article usually kept in a Dry Goods store.

POETRY.

THE BIBLE.

AIR—"Woodman, spare that tree."
SKEPTIC! spare that Book—
Touch not a single leaf,
Nor on its pages look
With eye of unbelief!
'Twas my forefather's stay
In the hour of agony:
Skeptical go thy way,
And let that old Book be!

That good old Book of Life
For centuries has stood,
Unharm'd amid the strife,
When the earth was drunk with blood;
And would'st thou harm it now,
And have its truths forgot?
Skeptical! forbear thy blow,
Thy hand shall harm it not!

Its very name recalls
The happy hours of youth,
When in my grandfathers' halls
I heard its tales of truth:
I've seen his white hair flow
O'er that volume as he read—
But that was long ago,
And the good old man is dead.

My dear grandmother, too,
When I was but a boy,
I've seen her eye of blue
Weep o'er it tears of joy;
Their traces linger still,
And dear they are to me:
Skeptical! forego thy will,
Go, let that old Book be!

MISCELLANEOUS.

ON TRIFLES.

From "Proverbial Philosophy," by Martin Farquhar Tupper.

There is nothing in the earth so small that it
may not produce great things,
And no swerving from a right line that may not
lead eternally astray.

A landmark tree was once a seed, and the dust
in the balance maketh a difference;
And the cairn is heaped high by each one
flinging a pebble.

The dangerous bar in the harbor's mouth is
only grains of sand;
And the shoal that wrecked a navy is the work
of a colony of worms;

Yea, and a despicable gnat may madden the
mighty elephant;
And the living rock is worn by the diligent
flow of the brook.

Little art thou, O man, and in trifles thou
condest with thine equals—
For atoms must crowd on atoms, ere crime
groweth to be a giant.

A spark is a molecule of matter, yet it may
kindle the world.

Vast is the mighty ocean, but drops have made
it vast.

Despise not thou a small thing, either for evil
or for good;

For a look may work thy ruin, or a word
create thy wealth.

The walking way or that, the casual stop-
ping or hastening, hath saved life and destroyed
it, hath cast down and built up fortunes.

The warrior that stood against a host may be
pierced unto death by a needle;

And the saint that feareth not the fire may
perish the victim of a thought.

A mote in the gunner's eye is as bad as a
spike in the gun;

And the cable of a furlong is lost thro' an ill
wrought inch.

The streams of small pleasures fill the lake of
happiness;

And the deepest wretchedness of life is a con-
tinuance of petty pains.

From the Watchman of the South.

THE AFRICAN PREACHER.

[ADDITIONAL.]

After he had become too old and infirm to
preach, he attended with great punctuality, and
with the liveliest interest, upon the ministry of
others. For this purpose he would travel a dis-
tance of many miles, and often through the most
inclement weather. Most truly could he say,
"How amiable are thy tabernacles, O Lord of
Hosts! A day in thy courts is better than a
thousand." Nor was he a forgetful hearer of
the word. I have been astonished to find with
what accuracy he could give the outlines of a
sermon, many days, and even weeks, after he
had heard it. Under faithful and pungent ex-
hibitions of the truth he was often deeply af-
fected. After hearing a very lucid and impressive
sermon on the doctrine of the resurrection, I
found him, when the service had ended, in the
rear of the church, bathed in tears. On asking
him why he wept, he replied, "I am afraid, Sir,
that, after all, I shall never realize what the
preacher talked about to-day. The glories of
the resurrection are too high for me." I remem-
bered him of what the preacher had said about the
changes which occur annually in the face of na-
ture, to some extent illustrative of the resurrec-
tion—entreated him to recollect the astonishing
difference in the appearance of the trees in the
winter and spring; and then asked him if the
God who caused this difference, who in the spring
thus adorned the forest, could not with perfect
ease beautify and adorn his body in an infinitely
higher degree. To this he said, "I do not doubt
the power or the love of God; but that which
troubles me is this: I know that, if the tree
has not a good root, God will never make it
bloom. And so it is with me. If I have not the
root of the matter in me, I shall never know any-
thing of the resurrection unto life."

On another occasion I found him in no little
distress of mind, and, upon asking the cause,
was answered substantially as follows: "About
a week ago I heard a sermon on the text, 'Turn
ye, turn ye, for why will ye die?' The preach-
er took more pains than usual to tell us what
was meant by turning. He made the gate appear
so strait, and the way so narrow, that he soon
made me fear I had never turned at all. He cer-

tainly convinced me that I had still a great deal of
turning to do, and that this turning must be the
great business of the Christian's whole life." In
strict conformity with his views on this subject,
he often used the term converting instead of con-
verted.

Few, if any, ever lived, who through life
have been more uniformly and decidedly op-
posed to the hasty admission of members into the
church. I have often heard him say, "It is
much easier and safer to keep unworthy persons
out of the church, than to get them out after
they have once been received." And again,
"The church will not suffer half as much by keep-
ing a dozen worthy members out a little too long,
as she will by admitting one individual too soon."
He was accustomed to say, "If you adopt this
method of admitting members, you must see to it
that your back-door is as wide as the front.
You must prepare for dropping as readily as you
took them up."

His method of dealing with persons interested
on the subject of religion, but who had not made
a public profession, is worthy of attention. With
such he never failed to deal honestly, faithfully,
and judiciously. He had no other standard by
which to judge in such cases than God's un-
erring word. The Saviour's rule was his—"By
their fruits ye shall know them." And allow me
to say, that, had this simple but divine rule been
uniformly adopted and rigidly enforced by the
churches, we should not have seen their strength
weakened, and their beauty defaced, as they
have been of late. The church-registers might
not have been emblazoned with so long a list of
names, but their purity, and by consequence,
their moral power, would have been far superior
to what they are. Their motto would then have
been, a sound church or no church.—But we
must return to the subject of these sketches,
and furnish the reader with something in illus-
tration of the remark made at the commence-
ment of this paragraph. On one occasion a la-
dy of great respectability confessed to him that
she believed herself a Christian, but at the same
time avowed the purpose of not making a pub-
lic profession of religion. At this he expressed
great surprise, and said, "Mistress, if you should
suddenly get possession of a large sum of money,
would you lock it up in your house, and try
to keep it a great secret? It would do you very
little good to take that course with it."

At another time one gave him a long account
of a remarkable dream she had had, and de-
sired his opinion on the subject. To this he re-
plied, "The scriptures do tell us something about
dreams, but nowhere, that I remember of, of any
one converted by a dream, or converted when
he was asleep. I can understand people a great
deal better, when they tell me of what they say
and do when they are awake, and when they
talk about a work of grace in their hearts."

There lived in his immediate vicinity a respect-
able man, who had become interested on the
subject of religion, and who had begun with
some earnestness to search the scriptures. He
had read but a few chapters when he became
greatly perplexed with some of those passages
which an inspired apostle has declared to be
"hard to be understood." In this state of mind
he repaired to our preacher for instruction and
help, and found him at noon, on a sultry day
in summer, laboriously engaged hoeing his corn.
As the man approached, the preacher, with
patriarchal simplicity, leant upon the handle of
his hoe, and listened to his story. "Uncle Jack,"
said he, "I have discovered lately that I am a
great sinner, and I have commenced reading the
Bible, that I may learn what I must do to be
saved. But I have met with a passage here,"
holding up his Bible, "which I know not what
to do with. It is this: 'God will have mercy upon
whom he will have mercy, and whom he will
he hardeneth.' What does this mean?" A
short pause intervened, and the old African re-
plied as follows, "Master, if I have been rightly
informed, it has not been more than a day or two
since you began to read the Bible, and, if I re-
member rightly, that passage you have men-
tioned is away yonder in Romans. Long before
you get to that, at the very beginning of the gos-
pel, it is said, 'Repent, for the kingdom of heav-
en is at hand.' Now, have you done with that?
The truth is, you read entirely too fast. You
must begin again, and take things as God has
been pleased to place them. When you have
done all that you are told to do in Matthew, come
and we'll talk about Romans."

Having thus answered, the old preacher re-
sumed his work, and left the man to his own re-
flections. Who does not admire the simplicity
and good sense which characterized this reply?
Could the most learned polemic more effectively
have met and disposed of such a difficulty?
The gentleman particularly interested in this
incident gave me an account of it with his own
lips. He still lives, and will in all probability see
this statement of it. Most readily will he testi-
fy to its strict accuracy; and most joyfully will
he now say, as he said to me then, "It convinced
me most fully of the mistake into which I had
fallen. I took the old man's advice; I soon saw
his propriety and wisdom, and hope to bless God
forever for sending me to him." W. S. W.

THE CHURCH IN AFFLICTION.—A church may
be in great affliction, and yet not under the
eclipse of God's face for all that. Yea, possi-
bly it may shine clearer on the church in a time
of outward trouble than in the midst of peace-
able and prosperous days; as the moon when it is
dark towards the earth, then the half that is to-
wards heaven is all luminous, and on the con-
trary when it is the full to our view, it is dark
heavenward. We see it in the common instance
of the primitive times, how the gold shined in
the furnace, how holiness and purity of religion
flourished and spread in the midst of persecu-
tions, and zeal for God burnt better than the fires
that were kindled against it, and triumphed over
them; and soon after they were put out, how it
began to cool and abate, and the purity of reli-
gion insensibly died into numbers of superstitions
and gaudy services; and the Church grew
downwards; outwardly more pompous, but lost
as much for that of integrity of doctrine and
worship.—Archbishop Leighton.

Ministers would be less frequently discouraged
in their work, if they were in the habit of re-
ferring the success of all their efforts to God.

DOMESTIC SILK GROWERS' GUIDE.

Now Publishing by CANFIELD & ROBINS.

THIS new and original work, is now in the press,
and will be forthcoming in two weeks. The au-
thor is a citizen of Mansfield in this State, and is
thoroughly acquainted with his subject, having been
thirty years engaged in the culture of silk. The ob-
ject of the work is to present to the public a plain,
practical, cheap, simple and efficient mode in which
the manufacturing of silk may be carried on in fami-
lies, at an expense so light as to be within the reach
of any and all our farmers.

Such a work at the present moment is a desidera-
tum. An immense amount of capital is now invested
in Mulberry Trees, of various descriptions, and if our
farmers do not go into the business of making silk
from the mulberry tree, the present speculations in
trees will be found to have no basis, and of course
will fall to the ground to the ruin of many. But
should our country at this moment accept the boon
presented them, and embark understandingly into
the business of Silk making, the happiest results may
be anticipated.—The price of the work now offered,
will be very low, and should be in the hands of every
family in New-England.
March 28, 1839.

A. F. HASTINGS

HAS received within the last two weeks the best
assortment of reasonable Dry Goods he has ever
been able to offer. They having been selected with
special care, and many being from auctions, he is con-
fident he can make it for the interest of purchasers to
buy of him.

Among the goods just received are Silks of almost
every color and shade, both plain and fig'd, from 50
cts. to \$2.00 per yard; some splendid new style striped
English Silks; also, a large assortment rich Bonnet
Silks, Milliner's Goods, Sarisets, Florences, &c.
Pieces of Chalks and Mousseline de Laines, com-
prising a great variety, among which are some splen-
did mourning and 2d mourning with satin stripes, &c.
Calicoes and Jackonets in a very large and splen-
did assortment, both French and English, some gar-
wide at 25 cents per yard, 3 cases dark and light
American Dotted patterns at 12½ cts. The most diffi-
cult can here be suited in Calicoes. Lyonsese and
other fancy goods for dresses.

Rich Brocha and Fancy Shawls, new style fancy
Hdkfs, Scarfs, Cravats, Linnen Cambric, and Silk
Pocket Hdkfs.

A complete assortment Hosiery and Gloves, some
good wide cotton at 20 cts. per pair.

4-4 and 5-4 black Crapes and other mourning goods,
French Collars, Thread Laces, Swiss Muslins, Cam-
brics Muslin Insertings, and Edgings, &c.

Diapers of every description, Marseilles Quilts
super Imperial French do.

Domestic Goods of all descriptions, Providence
knitting and weaving Yarn of all numbers.

Zephyr Crewels, Purse Twist, Marking Canvass,
Crewel Needles, &c.

Also Canton Matting of all widths, and good quality,
at less than regular prices; a few pieces good and
handsome cheap Carpets.

Broadcloths—a large assortment bought at auction,
comprising every color, some of which are super wool
dyed, and as they were bought will be sold at great
bargains; 1 piece light olive, a very beautiful and
fashionable article for fancy coats; Cassimeres and
Satinets of almost every description. Every descrip-
tion of goods for Gentlemen and Boys summer wear,
&c. &c.

B. Goods received by almost every boat dur-
ing the business season.
March 28.

New Goods.

JOHN OLMSTED & CO.

WILL open during the present week, their usual
full Spring supply of DRY GOODS AND
CARPETS. Their assortment of rich and de-
sirable goods, in new patterns and styles, will be
very extensive, and sold at the lowest prices.
Carpet customers are invited to make an early call,
as their assortment is now complete.
March 28, 1839.

NEW SPRING GOODS.

JUST received by the subscriber a large supply of
choice Spring Goods, consisting in part of Broad-
cloths, Cassimeres, Satinets, Bombazines, 100 yards
Chalks and Mousseline de Laines, figured and plain,
colored, black and blue black Silks; French, Eng-
lish, and American Calico Prints; Gingham, Crav-
ats, Shawls, Linnen, linen Hdkfs, Gloves, &c.
and Hosiery; also a splendid assortment of Ribbons, plaid
and plain Muslins, Satsnet Cambrics, Table Linens,
Diaper, Cotton Check, Sheetings, Tickings,
Batts, an extensive assortment of Combs, Cloth and
Hair Brushes, Travelling Baskets, Needles and Pins,
together with almost every article usually found in
a Dry Goods Store. The Goods will be sold as cheap
as at any other store.
AARON CLAPP.

MALCOM'S TRAVELS.

GOULD, KENDALL & LINCOLN, have in
press, Malcom's Travels in Burmah, Hindostan,
Malaya, Siam and China, in 1 vol. 8vo, and 2 vols, 12
mo—with a superb original map of South-eastern
Asia—five steel plate engravings and about 100 wood
cuts.

CHARACTERISTICS OF THE WORK.

It is not a mere diary of events which befel the
traveler, but contains thousands of facts, dates, num-
bers, prices, &c. &c. which are either original or
gleaned from sources not accessible in this country.

Incidents, anecdotes and scenes have been freely
introduced; but only such as tend to make the reader
better acquainted with the country.

The most perfect impartiality is shown to every sect
of Christians, and such details given of the various
Missions as will make the work equally acceptable to
every persuasion.

Such sketches are given of the history of the Coun-
try, Towns and Missions which are described, as
serve to throw light upon their present condition.

The map is beautifully executed, and may be con-
sidered original. Many important corrections have
been made by actual observation, and the remainder
is chiefly drawn from original and unpublished sur-
veys by British officers, and Engineers and Surveyors,
to which the author was politely granted access.

The pictures are wholly new, and form an impor-
tant addition to our stock of oriental illustrations;
no pains or expense has been spared in these or the
mechanical execution. Five of these are on steel,
showing landscapes of Maulmein, Tavoy, Mergui and
Sagaya, and a curious page, exhibiting specimens of
15 different oriental languages.

A great part of the work relates to countries almost
entirely unknown, even to the best informed persons
in our country.

The author, from the important character of his
mission, his intercourse with distinguished civilians
and experienced Missionaries, his deliberate stay at
each place, his previous familiarity with foreign coun-
tries, and his long experience in the board of Mis-
sions, enjoyed the highest advantages for gathering
ample and correct details for the work.

Chapters on the mode of conducting modern mis-
sions; or on the measure of success which has attend-
ed the enterprise; on the almost unknown tribes in
and around Burmah; and other important subjects
are added at the close of the work, and must consti-
tute no small part of its value.

The cost of the two volumes will probably not ex-
ceed \$2.50, at which price it will be one of the cheap-
est works issued from the American press. The pub-
lishers rely for remuneration rather on a large sale
than a high price.

A portion of the proceeds of the work are to be
appropriated to the Foreign Missionary Board.

The publisher of any paper, giving the above
advertisement three inside insertions, shall be entitled
to a copy of the work, on application to the publishers.
March 15, 59 Washington street, Boston.

NO CURE NO PAY!

THE AMERICAN CORN CURE,

An effectual cure for CORNS without causing
pain or soreness.

P. S. The money refunded in all cases where no
cure is effected.

For sale by ABIAL A. COOLEY, Druggist, 84
State Street, Hartford, Conn.

COOLEY'S ANTI-DYSPEPTIC OR
JAUNDICE BITTERS,

An effectual Remedy for Jaundice, equally good
in Wine, Spirit, or Water.

MOST people are more or less troubled at this sea-
son of the year, with the Jaundice, caused by a
vitiated state of the blood, and humors from the bile,
regurgitating or being absorbed by it, by which the
functions of the body are injured, and the skin render-
ed yellow, and frequently almost black.

These Bitters have been known for years as the
best remedy ever offered for the cure of this trouble-
some complaint, especially if taken in the commence-
ment of the disease, which makes its appearance by a
morbid yellowness of the complexion, particularly
the whites of the eyes, dulness, inactivity, anxiety,
nausea and uneasiness at the pit of the stomach,
itching of the skin, Dizziness, want of appetite, Lan-
guor, and weakness of the joints, especially the knees
in ascending a hill or stair, and many other hypochon-
driac affections too numerous to mention, all of which
if timely attended to, will be effectually removed by
use of these BITTERS.

Prepared and sold by A. A. COOLEY, Druggist,
84 State street, Hartford, and by Druggists generally.
Price 12½ cts.

Mothers' Monthly Journal,

Edited by Mrs. H. C. CONANT, and published
by BENNETT & BRIGHT, Utica, N. Y.

THE fourth volume of the Journal will be com-
menced January 1, 1839, and will be conducted
on the same general plan, and by the presentsuccess-
ful editor.

The work was undertaken, on the part of the pub-
lishers, from a conviction of its importance: the same
reasons have induced them to continue it without
pecuniary advantage to themselves. They now hope
the time has come for an effort on the part of its friends
to give it a greatly increased subscription list. The
religious press—conventions and associations—have
given highly encouraging notices of the work. This,
with the fact that many enlightened parents, in dif-
ferent sections of the country, have become deeply
interested in its prosperity, induces the publishers to
expect that at least two THOUSAND new subscribers
will be added to the list for volume four. To this end,
those who have acted heretofore as agents are re-
quested to continue their services; and in any church
where there is no agent, the pastor of such church
will greatly oblige the publishers by selecting a moth-
er, who will collect the subscriptions and make the
remittances.

From numerous commendatory notices, the follow-
ing are published:

From the Christian Review, of June, 1838.

"Much as has been said on maternal influence, its
importance to morals and religion is still far from be-
ing duly appreciated. Not only the history of reli-
gious conversions and of extraordinary piety, but a
philosophical view of the maternal relations, the
magic of a mother's sacred name created by assidui-
ties, by constant fidelity, and not rarely by acts of
heroism, nowhere else to be witnessed, and the direct
power of her soft influence on the infant mind, clearly
show, that to Christian mothers are committed, in
no subordinate degree, the destinies of the human
race. We rejoice in the success that attends the ef-
forts made in the journal above named, [Mothers'
Monthly Journal] to aid this class of individuals in
discharging their high and holy trust. We need not
say a word in commendation of its general character
and literary execution. The light and often brilliant
strokes of fancy, under which the most solid instruc-
tions are imparted; the cultivated taste, and power
of expression, which are here found united with sound
moral principles; and the varied form of essay, di-
alogue, poetry, letters, and notices, must surely render
it a welcome visitor to intelligent and pious families.
We have been surprised to learn, that, in many places,
scarcely the existence, much less the merits, of this
publication have been known. We wish it were in
our power to bespeak for it a wider circulation."

From the New York Baptist Register of Nov. 16, 1838.

"THE MOTHERS' MONTHLY JOURNAL.—We never
peruse this work without being furnished with some
new and profitable thoughts on the moral and intel-
lectual training of children, and the solemn responsi-
bilities of the parental trust. It furnishes a key to
unlock many unheeded avenues to domestic pleasure,
and invests the well-regulated home with the most
precious associations on earth, purifying and elevating
in their tendencies on civil society, and leading
ultimately to honor and immortality in heaven.—
Though bearing the simple appellation of 'The
Mothers' Monthly Journal,' it is fraught with salutary
admonitions and counsels to fathers and children,
likewise, and, verily, if it were styled the Family In-
struction, it would hardly be chargeable with incon-
gruity."

From the Gospel Witness.

"We are glad that Mrs. CONANT adopts the Bible
as the standard for the moral education of females.—
We live in the age of action without principle; and
should this action proceed in its present headlong
career, we shall present the astounding spectacle of a
nation well furnished with Bibles and all the means
of grace, and yet governed only by those superficial
maxims and principles which originated in the blind-
ness and ignorance of paganism. If we are not mis-
taken, this is even now the great radical defect in
the national character of Americans. We therefore
hail with joy every attempt to bring our people back
to those great principles of sound wisdom which are
exhibited in the word of inspiration."

The following are the terms on which the Journal
is published, and from them there is no deviation.

1. The "MOTHERS' MONTHLY JOURNAL" will be
published on the first of every month, at ONE DOLLAR
per annum, PAYABLE WHEN THE SUBSCRIPTION IS
MADE.

2. No subscription will be received for less than
one year.

3. Any individual, who will obtain and transmit to
the publishers the names of five subscribers, with five
dollars, will be entitled to the sixth copy gratis.

4. In forwarding the names of subscribers, great
care should be taken in giving the Post-Office, Coun-
ty and State, at which they wish to receive the Jour-
nal, correctly and legibly.

5. In no instance will the Journal be sent to sub-
scribers without payment in advance, or AT THE TIME
OF SUBSCRIBING.

6. Remittances of \$10 (in one bill) may be made at
the expense of the publishers. In all other in-
stances postage must be paid by subscribers.

The Journal contains one sheet. The postage, un-
der 100 miles, is 1-2 cents; over 100 miles, 2-1-2
cts.

7. All who may interest themselves in obtaining
subscribers for the Journal, are especially desired to
make their returns by the 20th of December.

Subscriptions for the above Journal, received by
CANFIELD & ROBINS.

Hartford Dec. 7, 1838.

NEW SCHOOL BOOKS.

READER'S GUIDE; containing a notice of the
Instructions for reading both prose and verse, with
numerous examples for illustration, and lessons for
practice. By John Hall, Principal of the Ellington
School.

OLNEY'S INTRODUCTION TO GEOGRAPHY; Fourth
Edition. A Practical Introduction to the study of
Geography, embellished with maps from steel plates
and engravings on wood. By J. Olney, A. M.

SMILEY'S SCHOOL GEOGRAPHY & ATLAS; a new
work for the use of Schools, on the plan of Murray's
Encyclopedia of Geography. Illustrated by numer-
ous engravings, and accompanied by a new and beau-
tiful Atlas. By Thomas F. Smiley, A. M., M. D.

MARSHALL'S WRITING BOOKS; a new and valu-
able system of writing, in 4 numbers.

CHEEVER'S LATIN ACCIDENCE; revised and en-
larged. The above new and valuable School Books,
published by the subscribers, are offered to the trade
and to teachers, on the most reasonable terms.

Also, in the press, a new and greatly enlarged and
improved edition of Olney's Arithmetic, for the use
of Schools.

CANFIELD & ROBINS, 160 Main St.

A CARD.

A. F. HASTINGS would tender his thanks to his
patrons and the public for the liberal share of
patronage bestowed on him the past year, and would
assure them he is determined to offer such im-
provements as will make it for their interest to con-
tinue the same. Prices shall be as low as at any other es-
tablishment for goods of equal quality, purchased
themselves being judges. The best attention of all in
this concern devoted to customers, and goods in all
cases to prove as represented or they can be returned.

N. B. His Stock of Dry Goods is large for the
season and will be reduced at a small advance from
cost, to make room for a fresh supply.

No. 219 Main St. Nearly opposite the Court
Office.

Hartford, Feb. 22d 1839.

STAMMERING CURED.

THE following communication is from the Rev.
Wm. R. Dewitt, D. D., Harrisburg, Pa.

"Nearby Editors.—Your paper, some time since,
contained a notice and recommendation of the in-
stitution of Mr. D. F. Newton, for curing impediments
in speech, No. 41, North 8th street, Philadelphia.—
Two youths of our town, Augustus Burner and Joseph
Douglass, both afflicted with serious impediments
in their speech, were sent down to Mr. Newton, and
continued the usual length of time. These young
gentlemen returned several weeks since. They have
not been heard to stammer once since their return,
by those most constantly with them. They converse
freely on every subject. Both have declaimed pub-
licly—one before quite a large assembly, and was
distinguished for the clearness and distinctness of
his articulation, and the force and propriety of his
elocution. We unite in earnestly recommending Mr.
Newton's institution to all afflicted with impediments
in their speech."
Harrisburg, Jan. 29, 1839.

VINDICATION OF THE BAPTISTS.

THE Vindication of the Baptists from the charge
of bigotry, and of embarrassing missionary op-
erations by translating and refusing to transfer in
one of their versions of the Scriptures among the
heathen the words relating to Baptism. Second edi-
tion. By John Dowling, A. M., pastor of the West
Baptist Church of